

A Treatise tending

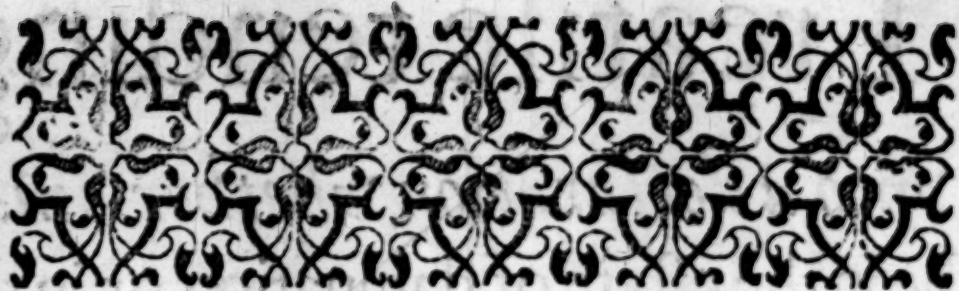
*unto a declaration whether a man
be in the estate of damnation or in the
estate of grace: and if he be in the first,
how he may in time come out of it:
if in the second, how he maie
discerne it, and perseuere in
the same to the end.*

*The points that are handled are set
downe in the page following.*



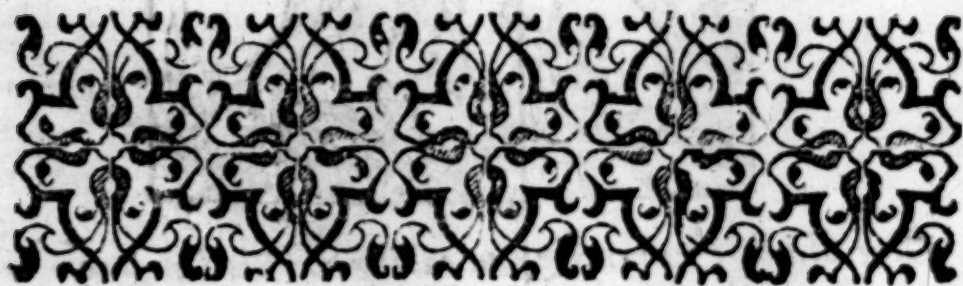
*Giue all dilligence to make your calling and Election sure: for
if ye do these things ye shall neuer fall. 2. Pet. I. ver. 10.*

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for T. Gubbin, and I. Porter.



The Contents of the Booke.

- 1 How farre a reprobate may go in Christian Religion.
- 2 The estate of a true Christian in this life: which also sheweth how farre the Elect being called, go beyond all Reprobates in Christianitie.
- 3 A Dialogue to the same purpose, gathered out of the sauorie writings of Maister Tindall and Bradford.
- # 4 How a Reprobate may performe all the religion of the Church of Rome. 195.
- # 5 The conflicts betweene Sathan and a Christian. 237
- 6 How the word of God is to bee applyed aright vnto the conscience, 255.
- 7 Consolations for the troubled consciences of weake Christians 263.





To the right

*Worshipfull and my Christian
friend Maister Valentine Knightlie
Esquire, one of her Maiesties Iusti-
ces of Peace in Northamp-
ton-shire.*



I R, I pray
you consider
with mee an
especial point
of Gods word
carefullie to
be waied: it is

this.^a Manie

professors of Christ, in the day of
grace, perswade them selues that
they are in the estate of grace; and

^a Mat. 25. 1
2. 3. 4. 5. 6.
7. 8. 9. 10.
11. 12.

Luk. 13. 24.

A caueat
to all Pro-

The Epistle

what e-
state or cō-
dition so-
euer.

so the true Church esteemeth of
thē too: yet when the day of grace
is past, they contrariwise shall find
themselues to bee in the estate of
damnation remedilesse. *A dolefull
case, yet a most resolute trueth, and the
reason is playne. Men that liue in the
Church are greatly annoyed with a
fearefull securitie and deadnes of hart,
by which it comes to passe that they
thinke it inough to make a common pro-
testatio of the faith; not once in all their
life times, examining themselues whe-
ther they be in the estate of grace before
the eternall God or not. And indeed it
is a grace peculiar to the man Electe to
trie himselfe whether he be in the estate
of grace or not.*

2. Cor.
13. 5.
Psa. 119. 59

The further opening of the trueth of
this point as also the danger of it, I haue
enterprised in this treatise: which I am
willing to bestowe on you; both for the
pro-

Dedicatorie.

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profession of the faith, which you make
as also for that Christian friendship, you
haue shewed to me. Accept of it I pray
you & vse it for your edification. ^c Thus ^{Act. 20.}
I commend you to God, and to the word ^{32.}
of his grace, that is able to build you vp
further and giue you an inheritance a-
mong them which are sanctified. From
Cambridge this 24. of No-
uember. 1589.

Your Worships to command.

Williams Perkins.



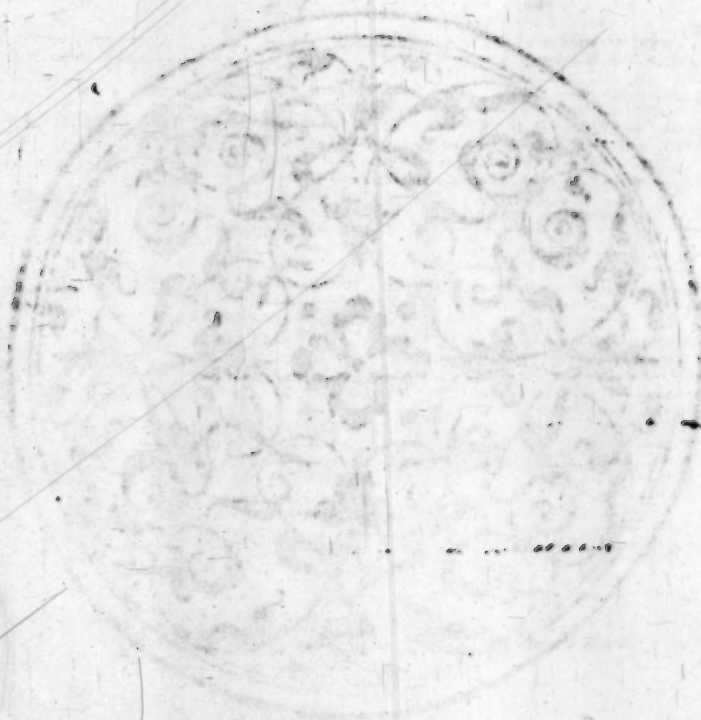
Dedicatorie.

professors of the faith, which you make
as also for that Christian friendship
have respected me, and which I have
you & your for your edification. I have
I commend you to God, and to the
of his grace, that is able to keep you
further and give you an inheritance in
among them which are sanctified. From

Cambridge this 20. 1600.

James. 1. 8. 3.

Your / Worships to command.



To the Christian Reader.



Ood Reader, it is a thing to be considered, that a man may seeme both vnto himself and to the Church of God to bee a true professour of the Gospel, and yet indee be none. All professours that are of this sort, are excellently described, Luke 8. vers. 13. in these words: *And they which are upon the stonie ground are they, which when they shall heare, receiue the word with ioy: but hauing no roote, beleeue for a time, and in the time of temptation goe awaie: where are to bee noted three thinges.* First, their faith, in that they are saide to beleeue for a season. Secondly, the fruits of that faith, in that they are said to receiue the word preached with ioy. Thirdly, their vnfoundnes, in that they are compared to stony ground, and in the time of temptation goe away.

Concerning their faith, whereas the spirit of God saith, that they doe beleeue, these thinges are to bee considered: first, that they haue the knowledge of the word of God: secondly, that they both can and doe giue as-

tria no fanda

1. *their faith*

2. *their fruites*

3. *their vnfoundnes*

To the Reader.

sent vnto the worde of God, that it is most true. Thirdly, in more speciall manner they giue assent vnto the couenant of grace made in Christ, that it is most certaine and sure: and they are perswaded in a generall and confused manner, that God will verifie the same couenant in the members of his Church. This is all their faith; which indeede proceedeth from the holie Ghost, but yet it is not sufficient to make them sound professours. For albeit they doe generally beleue Gods promises, yet herein they deceiue themselues, that they neuer applie and appropriate the same promises to their owne soules. An example of this faith wee haue, Iohn 2. vers. 24. where it is said: that when our Sauior Christ came to Ierusalem at the feast of Easter, *manie beleued in his name, & yet he would not commit himselfe vnto them, because he knew them al, and what was in them.*

To come to the second thing, those professours which are indewed with thus much grace, as to beleue in Christ in a confused manner, goe yet further: for this their faith, though it be not sufficient to saluation, yet it sheweth it selfe by certaine fruites which it bringeth forth: for as a tree, or a braunch of a tree that hath no deepe rooting, but either is couered with a few moules, or els lieth in the water, at the season of the yeare bringeth forth

To the Reader.

forth leaues and blossomes, and some fruite too, and that for one or two, or mo yeares: so one that is an hearer of the worde, may receiue the word, and the word as seed, by this generall faith may bee somewhat rooted in his heart and settled for a season, and may bring forth some fruits in his life, peradventure very faire in his owne and other mens eyes: yet indeede neither sound nor lasting, nor substantiall. What these fruits are, it may be gathered forth of these words, where it is saide, *that they receiue the word with ioy*, when they heare it: for here may be gathered: First, 1. that they doe willingly subiect themselves to the ministerie of the word: secondly, that 2. they are as forward as any, and as ioyfull in frequenting Sermons: thirdly, that they re- 3. uerence the Ministers whom they so ioyfully heare: lastly, they condemne them of impie- 4. tie, which will not bee hearers, or bee negligent hearers of the word. Now, of these and such like fruites, this may bee added: though they are not sound, yet they are voide of hypocrisie. For the mindes of those professors are in part inlightened, and their hearts are indued with such a faith, as may bring forth these fruites for a time: and therefore herein they dissemble not that faith which they haue not: but rather shewe that which they haue. Adde hereunto, that a man being in this estate, Mark, that there is a true faith, wrought by the holie Ghost, verie like #
sauiing faith, yet no sauiing faith.

To the Reader.

estate, may deceiue himselfe and the most godly in the worlde, which haue the greatest giftes of discerning, how they and their bretheren stand before the Lorde: like as the fig tree with greene leaues deceiued our Saviour Christ as hee was man: for when in his hunger hee came vnto it to haue had some fruit, he found none.

If this be so, it may be then required, how these vnfounde professours differ from true professours. I answered, in this they differ, that they haue not founde hearts to cleaue vnto Christ Iesus for euer. Which appeareth in that they are compared to stonie grounde. Now, stonie groundes mingled with some earth are commonly hot, and therefore haue as it were some alacrity and hastines in them, and the corne as soone as it is cast into this ground it sprouteth out very speedily, but yet the stones wil not suffer the corne to be rooted deeply beneath, and therefore when Summer commeth the blade of the corne withereth with roots and all. So it is with these professours: they haue in their hearts some good motions by the holy Ghost, to that which is good: they haue a kinde of zeale to Gods worde, they haue a liking to good things, and they are as forward as any other for a time, and they doe beleue. But these good motions and graces are not lasting, but
like

To the Reader.

like the flame and flashing of strawe and stubble: neither are they sufficiēt to saluatiō.

With the true professours it is farre otherwise: for they haue vpright and *honest hearts before the Lord*. Luke 8. vers. 15. *And they haue faith which worketh by loue*. Galath. 5. vers. 6.

And that Christian man which loueth God, whatsoeuer shall befall, yea though it were a thousand deaths, yet his heart can neuer bee seuered from the Lord and from his Sauour Christ: as the spowse speaketh vnto Christ of hir owne loue, Cant. 8. vers. 6. *Set me as a seal on thy heart, and as a signet vppon thy arme: for loue is as strong as death: Iealousie is as cruell as the grane; the coales thereof are fierie coales and a vehement flame. Much water cannot quench loue, neither can the floudes drowne it: if a man should giue all the substance of his house for loue, they would greatlie contemne it.*

*Christian mans
heart can not be
seuered from
Lord*

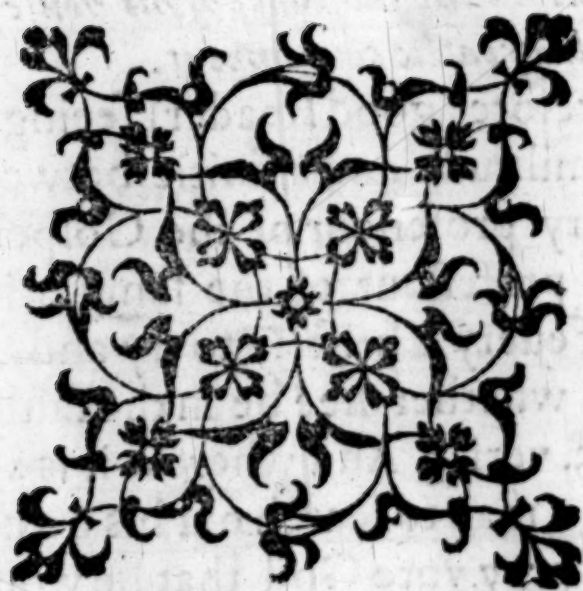
Wherefore (good Reader) seeing there is such a similitude and affinitie betweene the temporary professour of the Gospell, and the true professour of the same: it is the ductie of euery Christian to try and examine himselfe whether hee be in the faith or not. 2. Cor. 13. vers. 5. *And whereas it is an harde thing for a man to search out his owne heart, we are to pray vnto God that he would giue vs his spirit to discerne betweene that which is good and euill in vs.* Nowe, when a man hath

To the Reader.

^{a man}
Now when ^{a man} hath found out the estate of his heart by searching it, he is further to obserue and keepe it with all diligence. Prouerb. 4. vers. 23. that when the houre of death; or the day of triall shall come, he may stand sure and not be deceiued of his hope.

And for this purpose I haue described the most of these small treatises which follow, to minister vnto thee some helpe in this examining and obseruing of thine owne heart. Reade them and accept of them, and by the blessing of God they shall not bee vnprofitable vnto thee.

1589.



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CERTAINE PROPOSITIONS DECLARING HOW

farre a man may go in the

the profession of the Gospel,

and yet be a wicked man

and a reprobate.

I



Reprobate hath in his

mind a certain^a knowledg^a of God, of common equi-

^a Ro. 1. 21.
^a Psal. 19. 1. 3.

tie among men, of the difference of good from bad:

and this is partly from nature,

partly from the contemplation of Gods creatures, in which the wisdom, the power, the loue, the mercie, the maiestie of God is perceiued.

II

This knowledge is only generall and imperfect, much like the ruines of a Princes pallace: it is not sufficient to direct him in doing of a good worke. For example, the re-

B

pro-

Reprobate knoweth that there is a God, and
(that this God must be worshipped: come to
particulars, who God is? what a one hee is?
howe hee must bee worshipped? Here his
knowledge faileth him, and he is altogether
uncertaine what to doe to please God.

III

By reason of this knowledge, the reprobate doth giue consent, and in his heart subscribeth to the equitie of Gods lawe: as may appeare by the saying of Medea: *Videō meliora, probōque; deteriora sequor*. That is, I knowe what is best to be done, and like it, yet I doe the worst. This approbation in the reprobate commeth from constraint, and is ioyned with a disliking of the lawe: in the elect,
^b Ro. 7. 15. ^b being called the approbation of the lawe, it proceedeth from a willing & ready mind, and is ioyned with loue and liking.

IIII

And by reason of this light of nature, a meere natural man, and a reprobate may be subiect to some temptations, for example, he may be tempted of the Deuill, and of his owne corrupt flesh, to beleue that there is no God at all. As Ouid saith of himselfe, *Eleg. 3. 8. Sollicitor nullos esse putare deos*. I am often tempted to thinke there is no God.

The

V

The reprobate for all this knowledge, in his heart may be an Atheist, as David saith: ^c Psal. 14. 1.

^c the foole hath saide in his heart there is no God. Rom. 3.

10. 11.

And a man may nowe a daies finde houses and townes full of such fooles: Nay, this glimering light of nature; except it be preserved with good bringing vp, with diligent instruction, and with good company, it will be so darkened, that a man shall knowe very little, and leade a life like a very beast: as experience telleth, and David knew very well: who saith, ^d Man is in honor, and understandeth not; he is like to beasts that perish.

^d Psal. 49. 20.

VI

Wherefore, this knowledge which the reprobate receiueth from nature, & from the creatures, albeit it is not sufficient to make him doe that which shall please God: yet before Gods iudgement seat, ^e it cutteth off all excuse, which he might alleage: why he should not be condemned.

^e Act. 14.

71. Rom. 1. 21.

VII

^f Beside this naturall knowledge, the reprobate may be made partaker of the preaching of the word, and be illuminated by the holy Ghost, and so may come to the knowledge of the reuealed will of God in his word.

^f Heb. 6. 4. 2. 1st Pet. 2. 23.

Thus, when they heare the preaching of the word, God profereth saluation to them and calleth them: ^e yet this calling is not so effectuall in them as it is in the elect children of God. For the reprobate, when he is called, he liketh himselfe in his owne blindness, and therefore neither will hee; and if he would, yet could he not answer, and be obedient to the calling of God. The elect being called, with speede he answereth, and cometh to the Lord, and his hart being ready, giueth a strong and a loud eccho to the voice of the Lorde. This *eccho* wee see in Dauids heart: ^h *when (saith he) thou saidest, seeke ye my face: mine heart answered vnto thee, O Lord, I will seeke thy face.* And God himself speaketh the same of his children, Zacha. 13.9. *They shall call on my name, and I will heare them: I will say, it is my people, (nowe marke the eccho) and they shall say, the Lord is my God.*

^e Matt. 22.
14.
Luk. 13.34.
Pro. 1. ver.
24.
John. 9. 41.
Luke 14.6.

^h Psal. 27.8.

IX

After that he hath an vnderstanding of Gods word, ⁱ he may acknowledge the truth of it, and confesse it: & if need require, be a defender of it. As Iudas was, & Iulian the Apostata.

ⁱ He. 10.26
Act. 1.16.
17.

X

The reprobate may haue a feeling of his sins,

may goe in Christianitie.

5

finns, & so acknowledge them, & the punishment due vnto them: ^k as Saul did; who said, ¹ 1. Sam. 29
I haue sinned: come againe my sonne David: for I ^{21.}
will doe thee no harme, because my soule was preti-
ous in thy eies this day: Behold, I haue done foolish-
ly, and haue erred exceedingly. Thus did Cain,
ⁱ when he said, *my punishment is greater then I* ¹ Gen. 4.
can beare. ^m Galerius Maximinus, a vile per- ^{13.} ^m Euf. li. 8.
secutor of Christiā, had his bowels rotting ^{cap. 17. 18.}
within him: so that an infinite number of
wormes continually craulled forth of his
bodie, and such a poysoning stinke came
from him, that no man could abide him: be-
ing thus plagued with the hand of God, hee
began to perceiue his wickednes in perfe-
cuting Christians, and he confessed his sins
to the true God: and assembling the chiefe
about him, he commaunded that all within
his Dominions shoulde cease to trouble
Christians, and in all hast he made a law for
the peace and liberty, and the publike mee-
tings of Christians.

XI

The reprobate hath oftentimes feare and
terror of conscience: but this is onely, be-
cause he considereth the wrath and venge-
ance of God, which is most terrible. When
Paul preached before Foelix, & by the ma-

6 How farre a reprobate

▪ Socrat.
lib.3.ca.II.

• Act 2.37.
Rom.8.15.

iestie of Gods spirit, did (as it were) thunder from heauen against his sinnes, doubtlesse, he made his heart to ake, and euery ioint of him to tremble. " Ecebolius a Philosopher of Constantinople, in the daies of Constantius, professed Christian religion, and went beyond all other in zeale for the same religion: yet afterward vnder Iulian, he fell from that religion vnto Gentilisme. But after Iulians death making meanes to bee receiued into the Church againe, ouerwhelmed with the horror of his owne conscience for his wicked reuolting, hee cast himselfe downe on the ground before the doores of the Church crying aloude, Calcate me salem insipidum: trample on me vnfaerie salt. And the Diuel beleueth the word of God, and at his owne damnation he trembleth. These seruile feares, though they harden the heart of the reprobate, as heate doth the yron, after it hath beene in the furnace: yet these feares in the children of God, ^{are very good} preparations, to make them fitte to receiue grace: like as wee see the heedle which soweth not the cloth, yet it maketh a passage and enterance for the threede, which serueth for this vse, to sowe cloth together.

XII

A reprobate before he commit a sinne, is often vexed within himselfe, and feareth to commit it: not because hee hateth and disliketh the sinne for it selfe, but because he can not abide the punishment due vnto the sin.

¶ When the daughter of Herodias daunced before Herode, and pleased him: that hee might doe her a pleasure, hee bad her aske what shee would: shee asked Iohn Baptists head in a platter: Herode did graunt her request, but yet hee had a grudging in heart, and he was sore grieved at it. ¹ In like maner Pilate was very much troubled inwardly, before he condemned our Sauour Christ.

^r Mark. 6.
20. 6

¹ Mat. 27.
19. 24

XIII

After he hath committed a sinne, he ^r sorroweth and repenteth: yet this repentance hath two wants in it. First hee doth not detest his sinne, and his former conuersation when he repenteth: he doth bewaile the losse of many things which he once enioyed: he cryeth out through very anguish, and through the perplexities which God in his iudgement layeth on him: yet for his life, he is not able to leaue his filthy sinne; and if he might be deliuered, he would sinne as before. ¹ Esau wept before his father with great yelling &

^r Mat. 27.
3.
Heb. 12. 17

¹ Gen. 27.
38. & 27. 41.
& 28. 9

crying, but after hee was gone from his fathers presence hee hated his brother, who had got his blessing, and in contempt of his father, chose him a wife against his fathers liking. Pharaon, as oft as the Lorde laide any calamitie on him, he euermore desired to
 *Exo. 8.8. be deliuered from it, yet afterward alwaies hee returned to his olde bias againe. Fœlix trembled before Paul: for all that he coulde not leaue his couetousnes, but euen then he fought for a bribe. Secondly, the repobate, when he repenteth, hee can not come vnto God, and seeke vnto him: he hath no power, no not so much as once to desire to giue
 Math. 7.7. one little sobbe for the remission of his sins: if hee would giue all the worlde hee cannot so much as giue one rappe at Gods mercie gate, that he may open to him. He is very like a man vpon a Racke, who cryeth and roreth out for very paine, yet cannot desire his tormentor to ease him of his paine.
 "Caine would haue been voide of his trembling, but hee coulde not aske pardon of his
 "Gen. 4.4.
 1.Sa. 31.4.
 Mat. 27, 5. sinne from his heart: neither coulde Saul, or Iudas, or now can the Diuel.

XIIII

The reprobate may humble himselfe for some sinnes which he hath committed, and
 may

may goe in Christianitie.

9

may declare this by fasting & teares. When Eliah reproued Ahab for his Idolatrie, and threatned him from the Lord, it is said, that when hee had heard these wordes, ^x *hee rent his clothes, and put sackcloth upon him, and fasted, and went softly in token of mourning: and this humiliation staied Gods wrath for a time.* ^{1 Re. 21. 27.29.}

XV.

He may confesse his finnes, euen his particular finnes before men: but this is onely then, when his soule is tormented for them, and can find no ease. For then hee sticketh not to vtter his secret filthinesse to the hearing of all men, and to the open shaming of himselfe. When God smote all that was in the fieldes of Ægypt with hayle, then Pharaoh sent, and called for Moses & Aaron, & sayd vnto them: ^y *I haue now sinned, the Lorde is righteous, but I and my people are wicked: pray ye vnto the Lord (for it is enough) that there be no more mightie thunders, &c.* So Iudas, when he saw that Christ was condemned, and felt an hell in his conscience, brake out, and said, I haue sinned in betraying the innocent blond. And the experience of these dayes giueth fearefull examples for the prooffe of this point.

^y Ex. 9.27.
Num. 22.

34

XVI

He hath often a desire to be like the children

10 *How farre a reprobate*

dren of God, and to be saued: not because
he hath anie loue to the kingdome of God
but because he is afraide of hell. As Balaam
 ouerpressed with a feare of gods iudgemēt

^a Num. 23. 10. prayed thus: *Oh that my soule might die the
 death of the righteous, and that my last ende might
 be like his.*

XVII.

The wicked in their distresse may pray to
 God, and God may heare their prayers, and
 graunt them their request, ^a as the Israelites,
 wickedly murmuring against God, desired
 flesh in the wilderness: God heard their crie,
 and rained Quayles among them. But God
heareth the wicked after one sort, and them
that feare him after an other: thē that feare
him, he graunteth their requestes of loue &
mercie: to the other, of indignation and an-

^b Num. 11. 33. ^c Psa. 78. 31. ger. ^b As may appeare in the Israelites, who
 when they were in eating of their Quayles,
 and the meat was within their teeth, God in
 his anger stroke them with a sore plague.

And (which is more strange then this) God
hath performed that which he hath promi-
sed to the vnbeleeuers, though they refused
to aske it at his handes: ^c of this thing wee
 haue a worthie example in King Achas,
who vtterly refused to haue a signe of his
 deliue-

Nota

may goe in Christianitie.

II

caus^{ed} deliuerance, and the confusion of his ene-
God mies, when God offered it to him, and yet
laam^{ed} the Lord deliuered him.

XVIII.

The reprobate may yet goe further in the
profession of religion, and may seeme for a
time to bee planted in the Church: for hee
doth beleeeue the promises of God made in
Christ Iesus, yet so that hee cannot applic
them to himselfe. In this thing the elect and
the reprobate differ. The reprobate, ^I *gene-^d Luk 8.13*
rally in a confused manner, beleeueth that Christ
is a sauiour of some men: and he neither can
nor desireth to come to the particular ap-
plying of Christ. The Elect beleeueth, that
Christ is a sauiour of him particularly: The
& reprobates faith may perith in this life, but
the faith of the elect cannot. The reprobate,
may be perswaded of the mercie and good-
nes of God towards him for the present
time in the which hee feeleth it: the elect is
not onely perswaded of the mercies he pre-
sently inioyeth, but also he is perswaded of
his eternall election before the foundation
of the world, & of his euerlasting life, which
yet he doth not inioy: Yea, ^I *if God would con-^d Iob. 13.15*
found him, and he sawe nothing but present death,
and hell fire: yet such is his nature, that still
he would beleue

hebr

he would beleue: for faith and hope are not grounded vppon sense and feeling; but are the euidence of those thinges which were neuer yet seene or felt. The life of the faithfull is hid in Christ, as the sappe in the roote of the tree: their life is not in sense and feeling, but in hoping and beleeuing: which often times, or contrary to mans sense and feeling, is in Dauid: who saith: *Create a new heart in me.* Psal. 51.

XIX.

^fH b.6. 4.
Math. 13.
20.

After that hee hath receiued a generall, & a temporal faith in Gods heauenly word, and his most mercifull promises of euerlasting life contained therein, by the power of the spirite of God, ^f he commeth to haue a tast in his heart of the sweetnes of Gods mercies, and a reioycing, in consideration of the election, adoption, iustification, and sanctification of Gods children. But what is this tast? I expresse it thus, after the meaning of Gods word. Suppose a banquet prepared, in which are many sweete, and pleasaunt, and dainty meates: At this banquet, they which are the bidden guests, they must be set downe, they see the meates, they tast them, they chawe them in their mouthes, they digest them, they are nourished, fed, and strengthened by them:

enough them: they which are not bidden to this
 it are least, may see the meates, handle them, and
 were tast of them, to feele how good they are: but
 faith- they must not eate and feede of them. The
 oote first resemble the elect, which truly eate, di-
 fee- gest, and are nourished by Christ vnto euer-
 of- lasting life, because they haue great aboun-
 and- dance of the vitall heate of Gods holy spirit
 reme in them, and doe feele sensibly his grace and
 vertue in them, to strengthen them, and
 guide them. The second sort truly resemble
 all, the reprobates; which neuer in truth enioy
 rd, Christ, or any of his benefites appertaining
 la- to saluation: but onely see them, and haue in
 of their heartes a vanishing, but no certaine
 ast or sound feeling of them: so that they may
 s, be changed, and strengthened, and guided
 e- thereby. To vse another similitude. The re-
 of probates haue no more feeling, and enioy-
 k- ing of Christ, and his benefites, than those
 s men haue of the Sunne, which see onely a
 h glimmering of his light at the dawning of
 y the day, before it riseth. ⁸ Contrarywise, the
 c elect, they haue the *day-star*, euen the sonne
 of righteousness, Iesus Christ, *rising in their*
 hearts; the day spring from an high doth visite
 them, the glorie of God doth rise upon them: they
 haue their eies annointed with the ointment of
 the

8 2 Petr.

14.

1. Joh. 2. 8.

Luke 1. 72.

Esa. 60. 1.

the spirite, which is the true eie salue, and do plainly behold this sonne of righteousness they inioy his presence, they effectually feele his comfortable heate to quicken and reuiue them.

XX

From this sence and taste of Gods grace proceede manie fruites: as first generallie, he may do outwardly all things which true Christians doe, and he may leade such a life here in this world, that although he cannot attaine to saluation, yet his paynes in hell shall bee lesse: which appeareth, in that our Sauour Christ saith: it shall bee easier for Tyrus & Sydon, for Sodome and Gomorrah, than for Capernaum, and other Cities vnto which hee came, in the day of iudgement.

¹ Math. 11.
20. 21. 22.
23.

XXI.

Also the reprobate may haue a loue of God: but this loue can bee no sincere loue, for it is only because God bestoweth benefites and prosperitie vpon him: As appeareth in Saule, ¹ Who loved God for his aduancement to the kingdome: and here is a difference betweene the elect and reprobate: the elect loue G O D, as children their fathers: but reprobates, as hirelings their maisters,

¹ 1. Sa. 10. 9

may goe in Christianitie. 15

do
nes
ally
and
maisters, whome they affect not so much
for themselves, as for their wages.

XXII.

Also, a reprobate hath often a reioycing
in doing those things which appertayne to
the seruice of God, as preaching & praier. ^k Mark. 6.
Herod heard Iohn Baptist preach gladlie: ²⁰
and the secunde kinde of naughtie ground ¹ Mat. 13.
receiueth the word preached, with ioy. ^{20.}

XXIII.

A reprobate often desireth them, whom
he thinketh to be the children of God, to
pray for him. ^m As Pharao desired Aaron & ^m Exod. 9.
Moses to pray to God for him. ⁿ So did Si- ⁿ Act. 8. 24.
mon Magus desire Peter to pray that none
of the things which hee had spoken against
him, should come to passe. But yet they
cannot pray them selues, ^o because they ^o Ro. 8. 16.
want the spirit of Christ. ²⁶

XXIIII.

He may shew liking to Gods Ministers,
he may reuerence them, and feare to dis-
please them ^p. Thus did Simon Magus, who ^p Act. 8. 13.
at Phillips preaching beleued, wondered
at his miracles, and kept companie with
him. ^q And Herod is saide to feare Iohn, ^q Mar. 6. 20.
knowing that he was a iust man & holie: al-
so he gaue reuerence to him. Antonius the
Empe-

^r Enseb.
lib. 4.

Emperour, called Pius, though hee was no Christian, yet in a general Parliament held at Ephesus, he made an act in the behalfe of Christiāns: that if anie mā should trouble or accuse a Christiā, for being a Christian: the party accused shuld go free though he were found to bee a Christian, and the accuser should be punished? ^r And Plinius Secundus, gouernour of Spaine vnder Traianus the Emperour, when he sawe an innumerable company of Christians to be executed; being moued with compassion, he wrote in their behalfe, being no Christian, vnto Traianus to spare them that coulde be charged with no crime: and his letter is yet extant.

^r Plin. lib.
10. epi. 97.

XXV

^r Gal. 4. 16.

Hee may bee zealous in the religion which he professeth, and fall from that profession, as the Galathians did, ^r who, after that they had receiued Paule as an Angell, and woulde haue plucked out their eies to haue done him good: yet they fell from the doctrine which hee had taught them to iustification by the works of the Lawe, which flat ouerthroweth iustification by faith alone. ^u The same appeareth in Iehu, who was very zealous for Gods cause, and for the defacing of Idolatrie, and thereupon

^u 2. Kin. 10.
16.

God

may goe in Christianitie.

17

God blessed him in his children: yet neuer-
thelesse, he was a wicked man, ^x and followed ^x & 30.31.
the vile finnes of Ieroboam his father.

XXVI

After that hee hath sinned, hee doth in
many things in which he is faultie, amende
and reforme his life, and doth professe great
holines outwardly. Herode, hee did manie
thinges which Iohn Baptist in preaching
moued him vnto. Saule, when he was to be
chosen king, professed great humilitie. Sam.

9.21. They may repress their vices & cor-
ruptions, and so moderate themselues that
they breake not out: ² as did Haman; of
whom it is written: that when he was full of

indignation against Mardocheus, yet he re-
frained himselfe. And herein the elect and
the reprobate differ: for ^a the elect are some-
what reformed in euerie one of their finnes.

But the reprobate, though hee be amended
in manie faults: yet some one fault or other,
he cannot abide to haue it reformed, and by
that, in a vile manner the diuel wholly pos-
selleth him. As Herode, who did manie

thinges, yet woulde not leaue his brothers
wife. And no doubt, in Iudas most of his
finnes in appearance were mortified: and
yet by couetousnes the diuel possessed him,

C

and

^y 2. Pet. 2.

20.

Hose. 6.4.

1. Sam. 9.

21.

Herode

Saul

² Hest. 5.9.

10.

^a 1. Thess.

5.23.

#

Herode

Judas

one fyne is
sufficient to
condemne.

18

How farre a reprobate

and held him fast chained in bondage vnder him. For one sinne is sufficient to him, though by it he may bring a man to damnation.

XXVII

^a Math. 7.

22.

Mar. 9. 38.

Beside this, he may haue the gift of working miracles, of casting forth diuels, of healing, and such like: ^a And this power of doing strange miracles, shall be vsed as an excuse of some of the reprobates, in the day of iudgement.

XXVIII

^b 1. Sam.

10. 9.

Ofrentimes, vnto him is giuen the gift of the holie Ghost, to discharge the most waightie calling that can bee in anie Common wealth. And this is meant, when God is saide ^b to giue Saule another heart: that is such vertues as were meete for a King.

XXIX

^c Mat. 7. 22

^d A. 1.

16. 17.

Coloss. 4.

2. Tim. 4.

10.

A reprobate may haue the word of God much in his mouth, and also may be a preacher of the word: ^c for so *propheying in Christes name*, shall bee vsed as an excuse of reprobates: and we know, that among the twelue Apostles, ^d Iudas was a reprobate. And this may bee well perceiued in the resemblance of tasting; which the Author to the Hebrewes vseth. We know, that Cookes commonly, which are occupied in preparing of banquets,

banquets, haue as much feeling and seeing
of the meate, as anie other: and yet there is
none that eateth lesse of it, than they: for
their stomacks are cloied with the sinell and
tast of it: So, in like manner it may come to
passe, that the Minister, which dresseth and
prouideth the spiritnall foode, may eate the
least of it himselfe: and so, labouring to saue
others, he may be a reprobate.

XXX

When as a reprobate professeth thus
much of the Gospel, though in deede he be
a Goate; yet hee is taken for one of Gods
sheepe: hee is kept in the same pastures, and
is fouled in the same fould with them.^{c Ioh. 2. 23.} He ^{24. 25.}
is counted a Christian of the children of
God, & so he taketh himself to be; no doubt
because through the dulnes of his heart, he
cannot trie and examine himself, and ther-
fore true'y cannot discerne of his estate;
whether hee be in Christ or not: and it may
be thought, that Satan is readie with some
false perswasion to deceiue him. For this is
his property, that vpon whom God threat-
neth death, there Satan is bolde to pro-
nounce life and saluation: as on the contra-
rie, to those, to whom God pronounceth
loue and mercie, to those (I say) he threate-
neth

Sathan
astutia

neth displeasure and damnation, such malice hath he against Gods children.

XXXI

And hereby it commeth to passe, that an hypocrite may be in the visible Church, and obey it in the word and discipline, and so bee taken for a true member of Christ:

The electe
may be of
the Ca-
tholike
Church
and not of
the visible,
& the re-
probate
may be of
the visible
and not of
the Catho-
like.

^a 1. Cor. 5.

5.

^b Rom. 8.

9. 11.

^c 2. Cor. 2.

7. 11.

when as a man in deede regenerate may be excommunicate, and end his life before he be receiued againe: for this is the end of excommunication, ^a that *the flesh*, that is, the part vnregenerate, *may be destroyed: and the spirit*, that is, the part regenerate, *may be kept alive in the daie of the Lord*. Nowe, the man in whom is spirite and flesh, ^b must needes be the child of God, because this argueth that he hath the sanctifying spirite of Christ. Againe, Paule when he biddeth the Corinthians to comfort the incestious man, ^c *least through the sleight, of Satan he should be overwhelmed of ouermuch heavines*, giueth men to vnderstand, that he might haue ended his life in great extremitie of sorrowe before hee had been, visiblie receiued into the Church againe.

XXXII

Though God will neuer adopt any reprobate: yet by the adoption of the elect they

they may receiue profite . For they finde the blessing of God to be on them , by reason that they dwell together and haue societie with the children of God. ^d For Nohes sake euerie one in his familie is saued in the flood . For Lots cause the men of Zoar are preserved from the fire . And God would haue spared Sodome , if there had beene but ten good men in it . For Rahabs cause, her familie and kindred are at libertie in Ierico. When Ioseph was in Putiphars house, all thinges prospered well . ^e For Samuels cause the Israelites were deliuered from the Philistines : ^f And for Paules cause they which were with him in the ship, were preserved. And againe, a reprobate by meanes of the faith of either of his parents may be within Gods couenant, and so may be made partaker of Baptisme, one of the seals of the couenant . For so God made his couenant with Abraham, ^g that he would be not onely his God, but also the God of his seede after him: ^h which Paule expoundeth not of a few, but of all nations. Also he saith manifestly that those children , either of whose parents are beleeuers, ⁱ or holie: which holines is not inherent in their persons , but onely outwarde : and it is a spirituall prerogative

^d Gen.7.1,
Gen.19.21
& 18.32.&
39.3.

^e 1. Sam.7.
13.

^f A& 27,
24.

^g Gen.17.
7.10.

^h Gal.3.8.

ⁱ 1. Cor.7.
14.

Rom.11.16

graunted them of God, in that he vouchsafeth them to be in his couenant: whereby they are distinguished from the wicked and prophane men of the world.

XXXIII

Besides this, reprobates haue some prerogatiues of God:^k as that he is *patiēt towards them:* that before he will destroy them, he vseth many meanes to winne them: that they commonly spend all the daies of their liues in prosperitie: in somuch, that it is saide of them in the Psalme: ¹ *that they goe in continuall prosperitie vnto their death, and pine not away as the children of God doe.* ^m But after a certaine time God in his iust iudgement hardeneth their harts, blindeth the eies of their minds, he maketh their heads giddie with a spirituall drunkennes, and by the strength of their inward lusts, as also by the effectuall operation of Satan, they fall to open infidelitie, and contempt of Gods word, and so runne headlong to their own damnation, and perish finally. ⁿ Julian the Apostata was first a man learned and eloquent, and professed the Religion of Christ, but afterward he fell and wrote a booke against the religion of Christ, answered by Cyrill: and on a time, in a battell against the Persians, was thrust into the

^k Rom. 9.
22. & 2. 4. 5.
Gen 6. 3.

¹ Psal. 73.
12.

^m 2. Pet. 2.
22.
1. Tim. 1. 4.
2. The 2. 6.
Esa. 6. 10.

ⁿ Theodor.
lib. 3. Hist.
cap. 25. Jacob.
Bergom.
Chron.

the bowels with a dart, no man then knewe how, which dart he pulled out with his own hand, and presently bloud followed, which as it gushed out, he tooke it in his hand, and floong it into the aire, saying, *Vicisti Galilae, vicisti*. O thou Galilean (meaning Christ) thou art the conquerour, thou art the conquerour: thus he ended his daies in blaspheming Christ whom he had professed.

The reason of this Apostasie is euident.

° Seede, that is not deeply rooted in the earth, at the beginning of the yeare, springeth vp; it is green, and bringeth forth leaues and flowers, and (it may bee) some kinde of fruit too: when the heate of sommer cometh, it parcheth the earth, and the corne wanting deepe rooting, and therefore wanting moisture, withereth away. Gods word is like seede; which that it may bring forth fruit vnto everlasting life, it must bee first receiued of the ground: secondly, it must be rooted: the receiuing of it, is when it pearceth to the heart, and the affections take holde of it. This rooting is of two sorts: the first is, when the word rooteth, but not with the residue of the affections. The second, is a deepe and a liuely kind of rooting of the word, when the word is receiued into

° Math. 13
28.

gods worde
repared to seed
with must be
receiued &
rooted.

ye rooting
is of two
sortes.

How the
Reprobate
receiveth
the word,

the minde and into the heart. The first kind of rooting of the word, befalleth to a reprobate, who vnderstandeth, and reioyceth in the promises of saluation, yet hee doth not put any confidence in them: he cannot rest in them, hee doth not reioice that his name is written in the booke of life, hee doth not worke out his saluation with feare & trembling. In a worde, his heart is in part softened to reioice at the preaching of the worde of

P Act. 16. 15

Pla. 119. 32

ye elect receiue
ye word of god
both in minde
& hart.

God: P yet his heart is not opened, as Lydias was: nor enlarged (as Dauid saith) to imbrace the trueth: but the elect, hee receiue the word, not only into his mind, least it should be onely an imagination, but also it is deeply rooted in his heart. For

1 In full confidence hee resteth himselfe on Gods promise. Rom. 8. 38. Hebr. 10. 22.

2 Hee hopeth and longeth to see the accomplishment of it. 1. Theff. 1. 10.

3 He hartily loueth God, for making such a promise to him in Christ. 1. Ioh. 4. 10.

4 He reioiceth in it, and therefore doth meditate on it continually. Luke 10. 20. Rom. 5. 2.

5 Hee hateth all doctrines which are against it.

6 He is grieued when he doth any thing that

& speciall
notes how ye
elect receiue
ye word of god

ind that may hinder the accomplishment of it.
ro- Math. 26. 75.

n in 7 He vseth the meanes to come to salua-
not tion, but with feare & trembling. Phil. 2. 12.

est 8 He burneth with zeale of the spirit &c.
me And so the rest of the affections are exerci-
not sed about the promises of God in Christ, &
b- by this meanes, is the deepe rooting of the
ed word in the heart.

of Thus it commeth to passe, that the re-
as probate falleth away from faith in the day
ce of triall and temptation, but the elect can
ne not be changed.

ld By this which hath beene saide, the pro-
p- fessors of Christian religion are admoni-
fe shed of two things. First, that they vse most
e. painefull diligence in working their saluati-
c- on, in attaining to faith, in dying to sinne, in
h liuing to newnes of life: and that their harts
be neuer at rest, till such time as they go be-
yonde all reprobates in the profession of
Christ Iesus. Seest thou howe farre a repro-
bate may goe? presse on the strait gate with
maine and might: with all violence lay hold
on the kingdome of heauen. Shall Herode
feare and reuerence Iohn Baptist, and heare
him gladly? and wilt thou neglect the Mini-
sters, and the preaching of the worde? shall
Pharao

two things to
be obserued of a
Christian
Phil. 2. 12
1 Pet. 1. 17
Rom. 11. 20

the first thinge

Pharao confesse his sinne, nay shall Sathan beleue and tremble? and wilt not thou bewaile and lament thy sinnes, and thy wicked conuersation? it behoueth thee to feare and take heede, least wicked men, and the diuel himselfe rise in iudgement and condemne thy life. For if thou shalt come short of the duties of a reprobate, and doe not goe beyonde him in the profession of the Gospell, sure it is, thou must looke for the reward of a reprobate. The second thing is, that the professor of the Gospell, diligently try and examine himselfe, whether hee is in the state of damnation, or in the state of grace: whether he yet beare the yoke of Satan, or is the adopted child of God. Thou wilt say, this neede not, thou professest the Gospell, and art taken for a Christian: Yet marke and consider, that this often befalleth reprobates to be esteemed Christians: and they are often so like them, that none but Christ can discerne the sheep from the Goates, true Christians from apparent Christians. Wherefore it behoueth all men that shewe themselues to bee Christians, to lay aside all pride, and all selfeloue, and with singlenes of heart to put themselues into the ballance of Gods word, and to make iust triall,

2^d second thing

1. Cor. 11

31.

Psal. 19. 12.

& 119.

ver. 59.

Math. 25.

32. 33.

may goe in Christianitie.

27

triall, whether in them repentance, faith, mortification, sanctification, &c. giue weight answerable to their outward profession: which if they doe, let them praise God: if not, let them with al speed vse the meanes that they may be borne a new to the Lord, and may be inwardly guided by his holy spirit, to giue obedience to his will, least in the day of Gods triall, they start aside from him like a broken bowe, and fall againe to their first vncleanes. To conclude, let the most zealous Papist that is, trie him and his whole estate with a single heart, as in the presence of Gods maiestie, and he shal find, that for all his profession, hee dooth come

*Quo modo nos
ip̄os debemus
probare.*

*A caueat
to them
that are of
the church
of Rome.*

short of a reprobate, or at the least
not goe beyond him in these
points before named:

God open their
eyes that they
may see it.

Amen.

The

The estate of a Christian man in this life, *which also sheweth how far* the Elect may goe beyond *the Reprobate, in Christi-* anity, & that by many *degrees.*

I

Election.
^a Eph. 1.
verse 4. 5. 6
7.



He ^a Elect are they whome
God of the good pleasure
of his will hath decreed in
himselfe to choose to eter-
nall life, for the praise of the
glorie of his grace. For this
cause the Elect onely are said to haue their
names written in ^b the booke of life.

^b Apoc. 20
verse 12.

II

Vocation.

Whom God electeth them hee calleth
in the time appointed for the same pur-
poseⁿ. This calling of the Elect is nothing
else but ^c a singling and a seuering of them
out of this vile worlde, and the customes
thereof, to ^d be Citizens of the kingdome of
heauen, to bee of Gods housholde, to ^e bee living
stones in the spirituall Temple, which is the
Church

^e 2. Thess. 2
verse 13. 14

^d Eph. 2. 19

^c 1 Pet. 2.
verse 5.

a Church of God^f the companie of predesti-^f Gal.4.
nate to eternall life . And this separation^f verse 26.
must bee made before the ende of this life.
For this is the order which God taketh, hee
will haue all them to be in his kingdome in
this life , that shall bee in the kingdome of
heauen after this life . And the time of their
calling is termed in scriptures, ^g the day of vi-
sitation, the day of saluation, the time of grace.

^g 2 Cor.6.
verse 2.
Luke 19.
verse 42.

III

This^h seuering and choosing of the elect
out of the worlde, is then performed, when
God by his holy spirite indueth them with
true sauing faith : a wonderfull gift peculiar
to the elect . For the better knowing of it,
there is to be considered: First, what faith is:
Secondly, howe God doth worke it in the
hearts of the Elect : Thirdly, what degrees
there bee of faith : Fourthly, what are the
fruits and benefites of faith.

^h Colloff.
2. verse 7.
Iohn 15.
verse 19.

*Quod non
notanda*

1.
2.
3.
4.

IIII

Faith is a wonderfull grace of God , by
which the Elect doe apprehende and apply
Christ and all his benefites vnto themselues
particularly.

What
faith is. }

Here first it is to bee considered that the
verie nature of faith standeth in a certaine
power of apprehending & applying Christ.

*wherein the nature
of Faith standeth*

This

¹ Coloff. 2.
verse 12.

This is declared by Paule when hee saith ⁱye are buried with him through Baptisme, by whome ye are also risen againe with him by the faith of the power of God, who raised him from the deade.

*Faith if meane to
communicate wth
Christ him self,
& all his benefites*

Where it appeareth that faith is made a meanes to communicate Christ himselfe, his death and buriall, and so all other benefites to the beleeuers. Againe to beleene in

¹ Iohn 1.
verse 12.

Christ and to ^k receiue or to laie holde on Christ

Rom. 5. # are put one for an other by S. Iohn: which

verse 17. declareth that there is a speciall applying of

*to beleue in Christ
to lay hold on Christ
are all one thing*

Christ. euen as we see, when a man hath any thing giuen him, hee reacheth out his hand, and pulleth it to himselfe and so makes it his owne. Moreouer faith is called ^l the putting on of Christ, Which cannot bee vnlesse

¹ Gal. 3.
verse 27.

Christ's righteousness bee specially applyed to the heart, as the garment to the backe,

when it is put on. Lastly this may appeare,

¹ Iohn 6.
verse 35.

in that faith is called ^m the eating and drinking of Christ, for there is no eating of meate, that

nourisheth, but first it must bee tasted, and chewed in the mouth, then it must be conueyed into the stomack: and there digested

Lastly it is to be applied to the partes of the body that are to bee nourished. And Paul

¹ Eph. 3.
verse 17.

praieth for the Ephesians: that Christ ⁿ may dwell in their hearts by faith, which plainly im-

porteth

porteth, this apprehending and applying of Christ.

I adde further that faith is a *wonderfull grace of God*, which may appear: First, in that Paule calleth it * the faith of Gods power, because the power of God is especially seene in the begetting of faith. Secondly, experience sheweth it to bee a wonderfull gift of God: when a man neither seeth, nor feeleth his sinnes, then to say he beleeueth in Gods mercie, it is an easie matter; but when a man shall feele his heart pressed downe with the weight of his sinnes, and the anger of God for them: then to applie Gods free mercie to his owne soule, it is a most hard matter. for then it is the propertie of the cursed nature of man, to blaspheme God, and to dispaire of mercie. Iudas who (no doubt) often preached mercy and redemption by Christ in the security of his hart, when Gods hand was vpon him, and the Lorde made him see the vilenes of his treachery: hee could not comfort himselfe in Christ, if one would haue giuen him ten thousand worlds, but in an hellish horror of conscience hanged him selfe desperately; which sheweth what a wonderfull harde thing it is at the same instant when a man is touched for his sinnes, then

* Col. 1.12

though Iudas
had often preached
mercy & redemption
by Christ, yet
Iudas could
not comfort
him self in
Christ.

then to apply Gods mercie to him selfe. Yet a true Christian by the power of faith can

• Psal. 77.
verse 2.3.

When a man is
truly troubled
with his finnes
it is then hard
to apply gods
mercy to him self

verse 1.

• Job. 13.
verse 15.

• bond of faith is
stronger & firmer
Christ to his
members.

doe this, as it may appeare in Dauid, ° *In the daie of my trouble (saith he) I sought the Lorde: my sore ranne and ceased not, in the night: my soule refused comfort: I did thinke vpon God and was troubled: I praied and my spirite was full of anguish, and hee addeth the worde Selah, a note of some wonderfull thing.* ° *Againe he being almost in the gulfes of hell, euen then cried to the Lord for help. Job saith, ° If God should destroy him, yet he would for all that beleene in him still. Vndoubtedly, strang is the bād of faith knitting Christ and his members together, that the anguish of spirite cannot, and the strokes of Gods hand doe not vnloose.*

V.

Apprehending of
Christ is not
corporall but
spirituall

This apprehending of Christ is not done by anie corporall touching of him, but spirituallie by assurance, which is, when the Elect are perswaded in their harts by the holie ghost, of the forgiuenesse of their owne finnes, and of Gods infinite mercie towards them in Iesus Christ. According to that of

• 1. Cor. 2.
verse 12.

Paul, *Nowe we haue receiued, not the spirit of the word, but the spirit which is of God, that wee might know the things which are giuen vs of God. The things which the spirit of G O D maketh knowen*

known to the faithfull particularlie, are their iustification, adoption, sanctification, eternall life: And thus when anie are perswaded of these things concerning themselves, they doe in their heartes distinctlie applie, and appropriate Christ, and his benefites to them selues.

VI.

The manner that God vseth in the begetting of faith is this. First he prepareth the heart that it maie be capable of faith. Secondly he causeth faith by little and little to spring and to breed in the heart. The preparation of the heart is by humbling and softening of it: and to the doing of this there are foure things requisite. The first of them is the knowledge of the word of God, both of the lawe and of the Gospell, without the which there can bee no faith; according to that saying of Esaiah. ¹ By his knowledge shall my righteous seruant iustifie manie. And that of Iohn, ² This is eternall life that they knowe thee to bee the onely verie God, and whome thou haste sent Iesus Christ. The onelie ordinarie meanes to attaine faith by, is the word preached: which must bee heard, remembered, practised, and continuallie hid in the heart. The least measure of knowledge, without

How God worketh in the hart.

4 things requisite to prepare the hart.

Knowledge, 1, sight of synne, 2, sorrow for synne, 3, A holly despaine.

¹ Esai. 53. vers. 11.

² Ioh. 17. 3.

¹ Iob. 33. 23
² Ro. 10. 14

D.

which

knowledge of y^e
elements

Perfect faith is
called the

Full assurance
of understanding

ver. 2.

Rom. 14. 14

Coloss. 2.

which a man cannot haue faith, is the know-
ledge of Elements or the fundamentall do-
ctrines of a Christian religion. A funda-
mentall doctrine is that, which being once
denied, all religion, and all obtaining of sal-
uation is ouerthrowen. This knowledge
hath a generall faith going with it, which
is an assent of the heart to the knowne truth
of Gods word: This faith when it is growen
vp to some great measure, it is called

πληροφο-

the ^y full assurance of understand-
ing, and it is to be seene in the Martyrs who
maintained Gods truth against the perfe-
cutions of the false Church, vnto death.

V I I

Although both elect and reprobate may
be enlightened to know the word of God:
yet the elect in this thing goe farre beyond
all reprobates: for it is speciallie said of the,
that God is their schole-master, that he sof-
teneth their stonie heartes, & maketh them
pliable, that hee draweth them, that he ope-
neth their senses, heartes, eares, understandings:
that the holie Ghost is their anoyntment, and
their eye-salue, to cleare the eies of their
minde, to containe the misteries of Gods
word. And the difference of illumination
in them is threefolde.

^a Ioh 6. 25

Eze. 11. 19.

Esay. 50. 5.

Psal. 40. 6.

Psa. 119. 18

Apo. 3. 18.

¹ Ioh. 2. 27.

I First

in this life.

35 *Difference of
illumination
is three fold*

1. First the knowledge which the reprobate hath concerning the kingdom of heaven, is onelie a generall & confused knowledge: but the knowledge of the elect, is pure, certaine, sure, distinct, and particular: for ^b it is ioined with a feeling and inwarde experience of the thing knowne: though indeede the minde of man is able to conceiue more than anie Christian heart can feelee: and this is to bee seene in ^c Paul, who ^c Gal. 1. 17 vseth not onelie to deliuer the pointes of Gods word in generall manner, but also ^{cum Rom. 7. 23. & Ro. 3. cum Ro. 8. 38.} setteth them downe speciallie in his owne experience. So that the enlightning of the reprobate may be compared to the sight of the blind man, who sawe men walking like vnto trees, that is in motion like men, but in forme like trees: and the elect are like the same blind man, who afterward sawe men a far off cleerely.

2. Secondlie, the knowledge of the wicked ^d puffeth them vp, but the knowledge of the godlie humbleth them. ^{d 1. Cor. 8. 2. & 14. 23.}

3. Lastlie, the Elect, besides the knowledge of Gods word, haue ^e a free & franke heart to performe it in their liues and conuersations, which no reprobate can haue: for their illumination is not ioined with

^e Psa. 4.
^{2. Tim.}
^{Tit. 1. 12.}

36 *The estate of a Christian*

true and sincere obedience. By this it is easie to discerne of the illumination of Anabaptistes, or familistes, and manie other, which brag of the spirit.

VIII

2 Sight of sinne. The second is the sight of sinne arising of the knowledge of the lawe. To this Ieremie exhorteth the Iewes of his time, saying ^f*know thine iniquitie, for thou hast rebelled against the Lord thy God. &c.* The chiefe cause of the sight of sinne is Christ by his holie spirit, ^g*who detecteth the thoughts of manie harts and iudgeth the world of sinne.* The manner of seeing our finnes, must be to knowe them particularlie: for the vilest wretch in the world can generallie and confusedlie saie, he is a sinner: but that the sight of sin may be effectuall to saluation, it must bee more speciall and distinct euen in particular sins: ^h*so that a man may saie with Dauid my sins haue taken such holde of me that I am not able to looke vp: they are more in number, then the haire of mine heade: therefore my heart hath failed me.* Againe a man must not barely see his particular sins, but hee must also see the circumstances of them, as namely the feareful curses and iudgements of God, which accompanie euerie sinne: for the consciences of manie

in this life.

37

many tell them of their finnes in particular,
y^et they cannot bee humbled for them, and
leau^e them: because they haue not seene #
that vgly taile of the curse of God, that eue-
rie sinne draweth after it.

I X.

The meanes to attaine to the sight of
fin, is by a diligent examination of a mans
owne self; This was the practise of the chil-
dren of Israell in affliction. ⁱ *Let vs trie (saie*
they) and search our waies, and turne again to the ^{i James 3.}
Lord. And Dauid giueth the same counsell ^{verse 40.}
to Saules Courtiers. ^k *Tremble and sinne not,* ^{k Psal. 4.}
examine your owne heart on your bed, and bee still. ^{verse 4.}
This examination must bee made by the
commandements of the lawe, but specially
by the tenth, which ransacketh the heart to
the verie quicke: and was the meanes of
Paules conuersion. For he beeing a proude
Pharisee, ⁱ this commaundement shewed ^{i Rom. 7.}
him some finnes, which otherwise hee had ^{verse 7.10.}
not knowen, and *it killed him,* that is, it hum-
bled him. If so be it that after examination a
man cannot finde out his finnes (as no man
shall finde out all his finnes, for ^m the heart ^{m Iere. 17.}
of man is a vast gulf of sinne, without either ^{verse 9.}
bottome or banke, and hath infinite hidden
corruptions in it) then hee must in a godly
D 3 icalousie,

38 The estate of a Christian

* Psal. 19.
verse 12.

* 1. Cor. 4.
verse 4.

* Luke 16.
verse 15.

* Job 4.
verse 18.

jealousie, suspect himselfe of his vnknown finnes. As Dauid did saying, *"Who can vnderstande his faultes? cleanse mee from my secreete faults.* And as Paule did *"I know nothing by my selfe, yet am I not thereby iustified.* And good reason it is why men should suspect themselves of those finnes which as yet they neuer saw in themselves *"for that which is highlie esteemed amongst men, is abomination in the sight of God: and the verie ^q Angels are not clean in his sight.*

X

{ 3 Sorrow
for sinne.

* Act. 2. 37.

* Habba. 3.
verse 16.

* Rom 8.
verse 15.

The third is a sorrow for sinne, which is a paine and pricking in the heart arising of the feeling of the displeasure of God, and of the iust damnation which followeth after sinne. This was in the ^r Iewes after Peters first sermon: and in ^r Habacucke at the hearing of Gods iudgments: *When I heard (saith he) my bellie trembled: my lips shooke at the voice: rottennes entred into my bones: and I trembled in my selfe, that I might rest in the daie of trouble.* This sorrow is called the ^r spirite of bondage to feare: because whē the spirit hath made a mā see his sins, he seeth further the curse of the law, & so he finds himselfe to be in bondage vnder Satan, hel, death, damnatiō: at which most terrible sight his heart is smitten with feare

feare and trembling, through the consideration of his hellish and damnable estate.

This sorrowe if it continue and increase to some great measure, hath certain Symptomes in the bodie ^a as burning heat ^b rowling of the intrals, ^c a pining and fainting of the solide partes.

^a Iob. 30.
verse 30.

^b Lame. 1.
20, & 2. 11.
Osea 11. 8.

^c Psal. 32.
verse 4.

XI

In the feeling of this sorrow, three things are to be obserued. The first: all men must look that it be seriously & soundly wrought in their hearts: for looke as men vse to break hard stones into many small pieces and into dust: so must this feeling of Gods anger for sinne bruse the heart of a poore sinner and bring it to nothing. And that this may so be, sorrow is not to be felt for a brunt, but very often before the ende of a mans life.

The Godly man ^d *from his youth suffereth the terrors of God.* Iacob wrestling with the Angel gets the victory of him, ^e but yet hee is faine to goe halting to his graue, and trale one of his loines after him continually.

^d Psal. 88
verse 15.

^e Gen. 32
verse 25.

* The paschal Lamb was neuer eaten without sowre hearbes, to signifie that they which will bee free from the wrath of God by Iesus Christ, must feelee continually the smart of their owne sinnes. The second: all

* Exo. 12. 8
Zach. 12.
10

men must take heede, least when they are touched for their sinnes, they be snare their own consciences, for if the sorrow be somewhat ouer sharpe, they shall see themselues euen brought to the gates of hell, and to feele the pangues of death. And when a man is in this perplexitie, he shall finde it a most hard matter to be freed from it, without the maruelous power and strength of Christ Iesus, who onely is able to helpe him and comfort him: yea many when they are once plunged in this distresse, and anguish of soule shall neuer escape it, as may appear in Caine, Saul, Achitophel, Iudas, and now of late in Iohn Hoffmeister a monke, & Latomus, who for the space of certaine daies neuer left crying that hee was damned, because that hee had wilfully persecuted the Gospell of Christ, and so he ended his life. Therefore most worthie is Paules counsell for the moderating of this sorrow: ^f *It is sufficient (saith he) vnto the incestuous man that hee was rebuked of manie, so that now contrariwise ye ought rather to forgiue him and comfort him, lest he shoulde be swallowed vp of ouermuch heauines.* And further hee giueth another reason, which followeth, lest Sathan should circumuent vs: for we are not ignorant of his enterprises. And indeed

^f 2 Cor. 2.
verse 6.7.

in this life.

41

indeed cōmō experiēce sheweth the same,
that whē any man is most weak, then Sathā
most of all bestirreth himselfe to worke his
cōfution. The third is, that all mē which are
hūbled haue not like measure of sorrow, but³
some more, some lesse. Iob felt the hand of
God in exceding great measure, whē he cri-
ed, ^s O that my grief were well weied, & my mise-
ries were laid together in the ballance, for it would^{s Iob.6.}
be now heauier then the sand of the sea, therefore^{verse 3.}
my words are now swallowed vp, for the arrowes of
the Almighty are in me, and the venome thereof
doth drinke vp my spirite, and the terrors of God
fight against me. The same did Ezechia, when
on his death bed he said, ^h *he brake al my bones*
like a Lion, and like a Crane or a swallow, so did I^{h Esai.38.}
chatter, I did mourne like a done &c. Contrari-^{verse 13.}
wise the thiefe vpon the crosse, and Lydia^{14.}
in her conuersion neuer felt any such mea-
sure of grief, for it is said of her, that Godⁱ *o-*
pened hir heart to be attentue to that which Paule^{1 A&t.16.}
spake, & presently after she entertained Paul^{verse 14.}
and Silas cheerefully in hir house, which
she coulde not haue done, if shee had beene
pressed downe with any great measure of
sorrowe: neither are any to dislike them-
selues, because they are not so much hum-
bled, as they see some others; for God in
great

great wisdom giueth to euery one which are to bee saued, that which is conuenient for their estate. And it is often scene in a festered sore that the corruption is let out as well with the pricking of a small pin, as with the wide lance of a Raser.

XII

{ 4 Holy disc.
2 paire.

The fourth thing in true humiliation is an holy desperation: which is when a man is wholly out of all hope euer to attaine saluation by any strength or goodnes of his owne: speaking and thinking more vilely of himselfe then any other can doe; and heartily acknowledging himselfe to haue deserued not one onely but euen tenne thousand damnations in hell fire with the diuell and all his Angels. This was in Paule, when hee saide of himselfe that he was the ^u *chiefe of all sinners*. This was in Daniell, when in the name of the people of Israell he praied and saide, ^x *O Lorde, righteousness belongeth vnto thee and to vs open shame, as appeareth this daie &c.* Lastly the same was in the prodigall childe: who saide, ^y *Father, I haue sinned against heauen and against thee, and I am no more worthie to bee called thy sonne.*

* 1. Tim. 1.
verse 15.

* Dan. 9.
verse 7.

* Luke 15.
verse 19.

XIII.

Many are of opinion that this sorrow for sinne

in this life.

43

fin is nothing else but a Melancholike passion: but in trueth the thing is farre otherwise: as may appeare in the example of Dauid: who by all coniectures was least troubled² with Melancholie, and yet neuer any tasted more deepe lie of the sorrow and feeling of Gods anger for sinne then hee did, as the booke of Psalmes declareth. And if anie desire to knowe the difference, they are to bee discerned thus. Sorrow for sinne maie be where health, reason, senses, memorie and all are sound: but Melancholike passions are where the body is vnfound and the reason, senses, memorie, dulled & troubled. Secondlie, sorrow for sinne is not cured by any Phisicke, but onelie by the sprinkling of the bloud of Iesus Christ: Melancholike passions are remoued by Physicke, diet, musicke and such like. Thirdlie, Sorrowe for sinne riseth of the anger of God, that woundeth & pearceth the conscience: but Melancholike passions rise onelie of meere imaginations stronglie conceiued in the braine. Lastlie these passions are long in breeding and come by little and little: but the sorrow for sinne vsuallie cometh on a sudden as lightning into a house. And yet howsoeuer they are differing, it must

Sorrow for
sinne Melancholie.

² 1. Sam.
16. ver. 12.

Note the
difference

2.

3.

4.

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 And yet howsoeuer they are differing, it
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Sorrow for
 sinne Me-
 lancholie.

² 1. Sam.
 16. ver. 12.

Note the
 difference

2.

3.

4.

must be acknowledged that they may both concur together : so that the same man which is troubled with Melancholie , maie feele also the anger of God for sinne.

XIIII.

Thus it appeareth how God maketh the hart fit to receiue faith : in the next place it

how the Lord doth
cause faith to
spring in an humbled
hart

1 Consideration of
gods mer-
cie.

2 Feeling
of the wat
of Christ,

3 Desire.

* Reu. 21,
verse 6.
Isay 55.1.
Luk. 1.53.

is to be considered howe the Lord causeth
faith to spring and to breed in the humbled
hart. For the effecting of this so blessed a
worke, God worketh foure things in the
hart. First when a man is seriously humbled
vnder the burden of his sinne , the Lord by
his spirit makes him lift vp himselfe to con-
sider & to ponder most diligentlie the great
mercie of God offered vnto him in Christ
Iesus . After the consideration of Gods
mercie in Christ: he commes in the second
place, to see, feele, and from his heart to ac-
knowledge himselfe to stande in neede of
Christ and to stand in neede of euerie drop
of his most pretious bloude . Thirdlie the
Lorde stirreth vp in his heart a vehement
desire and longing after Christ and his me-
rites : this desire is compared to a thirst:
which is not onelie the feeling of the dri-
nes of the stomacke, but also a vehement
appetite after drinke , and David fitlie ex-
presseth

preſſeth it when he ſaith, *I ſtretched forth my handes unto thee: my ſoule deſireth after thee as the thirſtie land.* Laſtly, after this deſire he be-
ginnes to praie, not for anie worldly be-
nefit, but onely for the forgiuenefſe of his
finnes, crying with the poore publican, *O
God be merciful to me a ſinner.* Now this praier,
it is made, not for one day onely, but con-
tinuallie from daie to daie: not with the
lippes, but with greater ſighes & groanes
of the heart then that they can be expreſſed
with the tongue. Nowe, after theſe deſires
and prayers for Gods mercie, ariſeth in the
heart a liuelie aſſurance of the forgiuenefſe
of ſinne. For **G O D**, who cannot lie, hath
made his promiſe^c *Knocke it ſhall bee opened:*
and againe: *Before they call I will anſwere, and
while they ſpeake I will heare.* Therefore when
an humbled ſinner commes crying & knoc-
king at his mercie gate for the forgiuenefſe
of ſinne, either then or ſhortly after the
Lord worketh in his hart a liuelie aſſurance
thereof. And^d whereas hee thirſted in his
hart, being ſcorched with the heate of gods
diſpleaſure beating vpon his conſcience,
Chriſt Ieſus giueth him to drink of the well
of the water of life freelie: & hauing dron-
ken thereof, he ſhall neuer be more a thirſt,
but

^b Pſa. 143.
ver. 6.

⁴ Prayer
for the
pardon of
finne.

A liuelie
aſſurance. }

^c Math. 7

Eſay. 65. 24

^d Re. 21. 6.

Ioh. 4. 14.

but shall haue in him a fountaine of water springing vp into euerlasting life.

XV

* Luk. 4. 18
Math. 9. 11
12.

For the better vnderstanding of this that God worketh, *sowing faith* in the hart of man after this manner; it must bee obserued that a sinner is compared * to a sicke man oft in the scriptures. And therefore that the curing of a diseale fitly resembleth the curing of sinne. A man that hath a diseale or sore in his bodie before hee can bee cured of it, hee must see it, feelee paine of it, and be in a feare lest it bring him into danger of death: after this, he shall see himselfe to stande in neede of Phisick, and he longeth till he be with the Phisitian: when he is once come to him, he desireth him of all loues to helpe him & to shew the best skill he can: he will not spare for any cost: then he yeeldes himselfe into the Phisitians handes, perswading himselfe, that by Gods blessing, he both can and will helpe him: after this he comes to his former health againe. On the same manner, euerie man is wounded with the deadly wound of sinne at the very heart: and he that would bee saued and escape damnation, must see his sinne, bee sorrowfull for it, and vtterlie dispaire of his owne strength to attaine

sal-

saluation thereby: furthermore he must see
 himselfe to stande in neede of Christ, the
 good Phisition of his soule, and long after
 him, and crie vnto him with deepe sighes
 and grones for mercie: after this Christ Ie-
 sus will temper him a plaister, of his owne
 heart bloud, which beeing applied, he shall
 finde himselfe reuiued, and shall come to
 the assurance of the forgiuenes of all his
 finnes. So it was in Dauid, when he repen-
 ted of his adulterie and murther. First God
 made him see his finnes, for he saith, *I know
 mine iniquities, and my finnes are euer before me.* ¹ *Notanda.*
 Secondly, he felt Gods anger for his finnes, ²
^f *make me (saith he) to heare ioy and gladnes, that
 the bones which thou hast broken may reioice.* ^f *verse 8.*
 Thirdly hee vtterly dispaired of his owne
 strength, in that he said, *establisth me with thy* ³
free spirit; signifying therby, vnlesse the Lord
 woulde staie him with his glorious power,
 he should run headlōg to his own cōfusiō.
 Fourthly he comes to see himselfe stand in
 great neede of Gods fauour: ^h *one mercie* ^h *verse 1.*
will not content him: hee praieth for the ⁴
whole innumerable multitude of his mer-
cies, to bee bestowed on him, to doe away
his iniquities. Fiftly, his desire and his prai-
er for the forgiuenes of his sin, are set down ⁵
in

in the whole Psalme. And in his praier hee gathereth some comfort, and assurance of Gods mercie towards himselfe, in that he
verse 17. *faith, the sacrifices of God are a contrite spirit: a contrite and broken heart O God, thou wilt not despise.*

XVI.

§ Degrees
 of faith.

¶ Reuel. 12

verse 2.

Gal. 4.

verse 19.

¶ 1. Cor. 3.

verse 2.

¶ Eph. 4.

verse 13.

There are diuers degrees and measures of this vnfained faith, according as there be diuers degrees of Christians: some ^p are yet in the wombe, and haue *their mother* the church *traneling of them*: some ^a are *new borne babes feeding on the milk* of the word: some are ^r *perfect men in Christ*, come to the measure of the *age of the fulnes of Christ*.

XVII.

¶ The least
 measure
 of faith.

¶ Math. 17.

20.

¶ Esai. 43. 2

¶ Math. 8.

25.

The least measure of faith that any Christian can haue, is compared to the ^r *graine of mustard seede*, the least of all feedes: and to *flaxe* ^r that hath fire in it, but so weake that it can neither giue heate, nor light, but onely maketh a smoake, and is called by the name of a ^u *little faith*: and it may be thus described,
 “ when a man of an humble heart doth not
 “ yet feele the assurance of the forgiuenes of
 “ his owne sinnes, and yet hee is perswaded
 “ they are *pardonable*, desiring that they might
 “ be pardoned. And therefore praith to God,
 that

in this life.

49

that he woulde pardon them, and giue him strength to leaue them.

XVIII.

4 Notanda.

A litle faith may more plainly be known by considering these foure points: first that it is onely in his heart, who is humbled for sinne: ^x *for the Lord dwelleth with him, that is of* ^x *Esai. 51. verse 17.* *a contrite and humble spirite, to receiue the spirite of the humble, and to giue life to them that are of a contrite heart.* Secondly, it is in a man especially at the time of his conuersion, and calling to Christ, after which hee is to growe from faith to faith. Thirdly, this faith though it *be* in the hart, yet it is not so much felt in the heart: this was in Dauid at some times, ^y *my God, my God, why hast thou forsaken me,* saith he. The first wordes *my God, my God,* ^y *Psal. 22. verse 1.* are speeches of faith: yet the latter, *why hast thou forsaken me,* shewe that then he had no feeling of Gods mercie. A little faith then is in the heart of a man, as in the spring time the fruit is in the bud, which yet appeareth not, but only hath his nature and substance in the bud. Lastly, the beginnings and seeds of this faith are three.

Note 3 seedes of faith

The first is a perswasion, that a mans own sins are pardonable: this perswasion though it bee not faith, yet it is a good preparation

A perswasion that sinne is pardonable,

E

to

to faith: For the wicked cut themselves of quite from Gods mercie, in that with Cain

^a 4. Gen. 13
2 A desire
of grace.

^b Math. 5. 6
Luk. 1. 53.
Psal. 145.
19.

Psal. 10. 17.
& 38. 9.
Num. 23. 9.

3 Praier
for pardon

^c Ro. 8. 25.

^d Eph. 3. 17

^e Ge. 25. 22

^a they say, their finnes are greater, then that they can be forgiuen. The second is a desire of the fauor & mercy of God in Christ, & of the meanes to attaine to that fauour. ^b This desire is a speciall grace of God, and it hath the promise of blessednes; and it must be distinguished from that desire which wicked men haue: who though they desire life eternal, as Balam did, yet they cannot desire the meanes, as faith, repentance, mortification, &c. The third is, praier for nothing in this world, but onely for the forgiuenes of their sins: with great sighes and grones, from the bottome of the heart, which they are not able to expresse, as they feele them. Nowe this hearty praying and desire for the pardon of sinne can neuer come from the flesh but onely from the spirite, who ^c stirreth vp these heauenly motions of longing, desiring, sighing after remission of sinne, and all other graces of God, which hee bestoweth vpon his children. And where the spirit of Christ dwelleth there must needs be faith, for ^d Christ dwelleth in the harts of the faith full by faith. Therefore as Rebecca, ^e whē she felt the Twins strue in hir wombe, though

it pained hir, yet shee knewe, both that she had conceaued, and that the children were quicke in hir: so they who haue these motions, & holy affections in them before mentioned may assure themselves, that the spirit of God dwelleth in them, & cōsequently that they haue faith though a weake faith.

XIX.

Examples of this small faith are euident in the Apostles, who though^e they beleeued that Christ was the sauior of the world, yet they^f were ignorant of his death and resurrection, which are the chiefe means of saluation. After his resurrection they were ignorant of his ascention, & of his spiritual kingdome, for they dreamed^g of an earthly kingdome; & at his death they all fled from him, and Peter fearefully denied him. They being in this estate are not saide to haue no faith, but to be of^h litle faith. Another example we haue in Dauid, who hauing continued a lōg space in his two great sins, adultery & murther, was admonished therof by Nathan the Prophet: being admonished he cōfessed his sins, and strait way Nathan declared vnto him from the Lord the forgiuenes of the. Yet afterward Dauid humbleth himselfe, as it appeareth in the 51. Psalme, and

^e Math. 16

^f Math. 17.

^{23.}
Luke 9.45.

^g A&T. 1.6.

^h Mat. 8.29

52 *The estate of a Christian*

praieth most earnestly for the forgiuenes of those and all other his sins. euen as though it had not beene true, that they were forgiuen, as Nathan tolde him: The reason is: howsoeuer they were remitted before God, yet Dauid at his first repenting of them, felt none assurance in his heart of the forgiuenes of them, onely he had a perswasion, that they might be pardoned. And therefore hee vehemently desired and praied to the Lorde, to remitte them, and to sanctifie him anewe. This then beeing the least measure of faith, it must be remembred, that he who hath not attained to it, hath as yet no sauing faith at all.

XX

{ The greatest measure of faith

The greatest measure of faith is a full perswasion of the mercie of God. For it is the strength and ripenes of faith. Rom. 4. verse 20, 21. Abraham not weake in faith but beeing strengthened in the faith, was fullie perswaded, that he who had promised was able to doe it: This full assurance is when a man can saie with Paul,

ⁱRom. 8. 38 I am perswaded that neither life nor death, nor Angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor anie other creature shall bee able to separate vs from the loue of God, which is in Christ Iesus our Lord.

in this life.

53

Lord. And lest any should think : this saying is peculiar to Paule , the whole Church , in the cāticles, vseth the same in effect: saying, ^k Cant.8.

^k *Loue is strong as death, iealousie is as cruell as the graue, the coals thereof are fierie coals, & a vehement flame. Much water cannot quench loue, neither can the floods drown it: if a man should giue all the substance of his house for loue, they would contemne it.* verse 6.7.

XXI

No Christian attaineth to this full assurance at the first , but in some continuance of time , after that for a long space hee hath kept a good conscience before God and before men: and hath had diuers experiences of Gods loue and fauour towards him in Christ. This Paul declareth to the Romans:

¹ *in afflictions God sheds abroad his loue in their hearts, by the holie Ghost, which is giuen to them:* ¹ Rom.5. verse 45.

hence ariseth patience, from patience cometh experience , from experience hope, and hope neuer maketh ashamed, or disappointeth him of eternall life. This is euident

in Dauids practise: ^m *Doubtlesse, saith he, kindness and mercie shall followe mee all the daies of my* ^m Psal.23. verse 6.

life, and I shall liue a long season in the house of the Lord. Marke this his resolute perswasion: and consider howe hee came vnto it: namely by

E 3

experience

54 The estate of a Christian

experience of Gods fauour at sundry times,
and after sundrie manners. For before he set
down this resolution, he numbred vp diuers
benefites receaued of the Lord: that ⁿ he fed
him in greene pastures, & led him by the refreshing
waters of Gods word. That he restoreth him &
leadeth him in the pathes of righteousness.
That he strengthneth him in great dangers,
euen of death, and preferueth him, that in
despight of his enemies, hee enriched him
with many benefites. By meanes of all these
mercies of God bestowed on him he came
to be perswaded of the continuance of the
fauour of God towards him. Againe Dauid
saide before king Saul, ^o let no mans heart faile
him because of Goliath: Thy seruant wil go and fight
with the Philistine. And Saul saide ^p to Dauid:
Thou art not able to goe against this Philistine to
fight with him: for thou art but a boy, & he is a man
of war from his youth. Dauid answered, he was
able to fight with, & to slaie the vncircum-
cised Philistine. And the ground of his per-
swasion was taken from experience: for
thus he said: ^q Thy seruant kept his fathers sheep,
and there came a Lyon, and likewise a beare and
tooke a sheepe out of the flocke. And ^r I went out af-
ter him and smote him, & took it out of his mouth,
and when he arose against me, I caught him by the
beard

ⁿ Psal. 23.
2.3.4

^o 1. Sam.
17.32.

^p Ver. 33.

^q Ver. 34.

^r Ver. 35.

beard, and smote him and slewe him.^f So thy servant slew both the Lion and the Beare: Therefore this uncircumcised Philistine shalbe as one of the, seeing he hath railed on the host of the living God. The like proceeding must bee in matters concerning eternall life. Litle Dauid resembleth euery Christian: Goliath and the army of the Philistines resembleth Sathan and his power. Hee therefore that will be resolved, that he shall be able to ouercome the gates of hell, and attaine to life euerlasting, must long keep watch & ward ouer his own hart, & he must fight against his own rebellious flesh, and crucifie it: yea he must haue experiēces of Gods power strēgthning him in many tēptatiōs, before he shal be assured of his attaining to the kingdome of heauen.

XXII.

Thus much concerning faith it self: now followe the fruits and benefites of faith. By } *Petrus*
Annus
 meanes of this speciall faith, the elect are truly ^a ioined vnto Christ, and haue an heauenly communion and fellowshippe with him, and therefore doe ^b in some measure inwardly feele his holie spirite moouing and stirring in hem, as Rebecca felt the Twins to stirre in hir wombe. Christ is as ^c the heade in the bodie: euerie belecuer as a mem-
 E 4

^a Eph. 3. 17
 Vniō with
 Christ. *Q*
^b Eph. 3. 20
 Eph. 1. 19.
 1. Cor. 13.
 16.
^c Eph. 1. 22
 23.

Communion with
Christ.

^d Rom. 6.

4. 5.

Ioh. 15. 1. 2.

Ephe. 4. 13.

16.

^e Act. 15. 9.

member of the same body: now as the head giueth sense and motion to the members, and the members feele themselves to haue sense, and to moue by meanes of the head, so doth Christ Iesus receiue and quicken euerie true beleeuers, and by his heavenly power maketh him to doe the good which he doth. ^d And as from the stocke sappe is deriued to the graft, that it may liue and grow, and bring foorth fruite in his kinde: so doe all the faithfull that are grafted into Christ the true Vine. And as the graft loseth his wilde nature, and is chaunged into the nature of the stocke, and bringeth forth good fruit, so in like manner it is with them that are in Christ, who by little and little are whollie renewed ^e from euill to good.

XXIII

redemption
omitted.

^f 1. Cor. 1.

30.

2 Cor. 5. 21

The elect being thus ioyned vnto Christ, receiue three wonderfull benefites from him, Iustification, Adoption, Sanctification. Iustification is, when the elect being in themselves rebellious sinners, and therefore firebrandes of hell fire, and Gods owne enemies, ^f yet by Christ they are accepted of the Lord as perfectlie pure and righteous before him.

This

XXIIII

This Iustification is wrought in this manner. Sinne is that which maketh a man Iustification.

vnrighteous, and the childe of wrath and vengeance. In sinne, there are three things 3 deadly
woundes
may. which are hurtfull to man: the first is Con-
demnation, which commeth of sinne: the se-

conde is, the disobedience of the law in sinne: 2.

the third is, the root and fountaine of sinne, 3.

originall corruption. These are three deadly woundes, and three running sores in the

hearts and consciences of all sinners. ^a Now ^a Luk. 1. 35.
Coloss. 2. 9.
Ioh. 4. 14.
Mar. 2. 17.

Christ Iesus is perfectly righteous, and in

him a sinner may find three inestimable be-

nefits answerable to the three former euils. 3 benefites in
christe answer
the 3 sores in
man

First, the sufferinges of Christ vpon the Crosse,

sufficient for all mens finnes. Secondly, the

obedience of Christ in fulfilling the law. Third-

ly, the perfect holines of the humane nature of

Christ: these are three soueraigne medicins

to heale all wounded consciences: and they

are as three running streames of liuing wa-

ter to bathe and to supple the bruised and

contrite heart. ^c Now commeth faith, and ^c Coloss. 1.
14.
Gal. 3. 13.
Ephe. 1. 7.

first laieth hold of the sufferinges of Christ,

and so a sinner is freed from the punishment

and guilt of sinne, and from eternall damna-

tion, and thus the first deadly wounde is cu-

red the first wounde
is cured.

^d Rom. 4. 18. 19. red. ^d Againe, faith laieth hold of the perfect obedience of Christ, in fulfilling the lawe, Mat. 3. 15. & thus the second wound is cured. ^e Third- Phil. 2. 8. ly, faith applieth the *holines of Christs humane* Esa. 53. 11. *nature* to the sinner, & then his nature is ac- ^f Rom. 8. 1. 2. 3. cepted of God as perfectly sanctified, and loh. 27. 19. so his third deadly wound is cured. Thus a sinner is made righteous by the righteousness of Christ imputed to him.

XXV.

³ outward benef^e From true iustification, proceede ^a manie other benefits, and they are either outward, or inward. Outwarde benefites are ¹ Reconfi- three. The ^b first is *Reconciliation*, by which liation. a man iustified is perfectly reconciled to ^b 2. Cor. 5. 18. God; because his sinne is done awaie, and he is arrayed with the perfect righteousness of Christ. The ^c second is, that afflictions to the faithfull are no punishments for sin, Rom. 5. 10. 11. but only fatherly and louing chastisements. ^e 2. Cor. 6. 9. For the guilt and punishment of sinne was Heb. 12. 6. borne of Christ. Now therefore, if a Chri- 2. Sa. 7. 14. stian bee afflicted, it is no punishment: for 2. Sam. 12. 13. 14. then God shoulde punish one fault twise, ² Afflictions onelic chastis- once in Christ, and the seconde time vpon ments. the Christian: which thing doth not agree with his iustice: it remaineth therefore that afflictions are only corrections in the faithfull.

full. The third benefite is, that the man iu-
stified doth^d *deserue* and *merite* at Gods hands
the kingdome of heauen. For being made
perfectly righteous in Christ, he must needs
merite eternall life in and by Christ. And there-
fore Paul called it the iustification of life.
Rom. 5.18.

3 Merite
in Christ.
^d Mat. 19.
28.29.
Apoc. 22.
12. & 21.6.

XXVI.

Inward benefites proceeding from iu-
stification, are those which are inwardlie
felt in the hart, and serue for the better assu-
rance of iustification, and they are princi-
pallie five.⁴ The first is, *Peace and quietnes of*
conscience. As al men naturallie in Adam are
corrupt, so all men naturallie haue corrupt
and defiled consciences, accusing them &
arraigning them before Gods iudgement
for their sinnes: in such wise that euerie sus-
pition of death and feare of imminent dan-
ger maketh a naturall man stand agast at his
wits end, knowing not what to doe: but by
faith in Christ, the Christian is perswaded
of remission of his sins, and so the disquiet-
nes of his conscience is appeased, and hee
hath an inwarde peace in all extremities,
which cannot be taken from him.

4 or 5 inward
benefites
} proceeding from
iustification

Peace of
conscience. } 21

^c Heb. 10.
22.
Rom. 5.1.
Ro. 15. 16.

XXVII.

The slumbring & dead conscience is much
like

A difference between a dead conscience & a quiet conscience.

like to the good conscience pacified, & manie through ignorance take the one for the other. But they maie be seuered and discerned thus. First, let the beleeuing Christian examine himselfe, whether his conscience was afflicted with the sense of Gods iudgements, and pressed downe with the burden of his sinne before hee came to that quietnes: for then he may be in good hope, that it was the Spirit of God who brought that peace, because God hath promised *That he will dwell with the humble and contrite, to reuiue and quicken them.* But if hee haue alwayes had that peace from the beginning of his dayes, he maie easilie deceiue himselfe, by taking the numneise and securitie of a defiled conscience for true peace of conscience.

^f Ioh 7.37.
Esay. 57.15

^z Rom. 5.1
Heb. 9.14.

² Secondly, let him search from whence this peace of his conscience proceedeth. ^z For if it come from anie thing else but from the certaintie of the remission of sinne, it is no true peace: as manie, flattering themselves in sinne, and dreaming of a pardon, are therevpon quieted, and the Deuill is readie enough to put this into their mindes: but this can bee no true peace. Thirdlie, let him examine himselfe, if he haue a care to keepe a good conscience: which if hee haue, he hath

hath also recieued from the Lord a good and a quiet conscience. ^h For if God bestowe ^h Act. 23. 7. vpon anie man a gift concerning his salua- & 24. 16. tion, he giueth him also a care to keepe it.

XXVIII

The seconde inwarde benefite is ¹ *An entrance into Gods fauour*, and a perseuerance in it, which is indeede a wonderfull benefite. When a man commeth into fauour with his Prince, then hee is bolde to come vnto his Prince, and hee maie haue free accessse vnto his presence, and he may sue to his Prince for anie benefite or preferment whereof he standeth in neede, and may obtaine it before anie other: so they which are in Gods fauour, by reason that they are freely pardoned, and iustified in Christ, do boldlie approach into Gods presence, and they are readie to aske, and sure to obtaine anie benefite that is for their good. ^k The third is a spiritnall ioy in their hartes, euen then when they are afflicted: because they looke certainly to obtaine the kingdome of heauen. The fourth is ¹ that the loue of GOD is shed in the hartes of the faithfull by the holie Ghost: that is, that the holie Ghost doth make the faithfull verie eidentlie to feelee the loue of God towards them, and doth as it

²
¹ Eph. 3. 12.
Rom. 5. 2.
² Entrance with boldnes into God presence.

³
^k Rom. 5. 3
& 14. 17.
³ Ioye.

⁴
⁴ Feeling of Gods loue.
¹ Rom. 5. 5.

it were, fill their harts with it.

X X I X

^a Ioh. 1. 12.

Gal. 3. 26.

6 benefites do
freede from
adoption

1 Heb. 2. 11.
12.

1. Pet. 2. 9.

3 Heb. 6. 7. 8.

4 1 Cor. 3. 22.

Heb. 1. 14.

5 Rom. 8. 28.

2. Cor. 12. 7

^b Heb. 2. 15

1. Cor. 15.

54.

Rom. 5. 5.

1. Cor. 10.

10.

Assurance
of adoptiō

The second maine benefite is ^a *Adoption*, whereby they which are iustified, are also accepted of God as his owne children. Frō Adoption proceed many other benefits. First the elect child of God hereby is *made a brother to Christ*. Secondly, he is a King, and the kingdom of heauen is his inheritāce. Thirdly, *he is Lord ouer all creatures, saue Angels*. Fourthly, the holie *Angels minister* vnto him for his good: they garde him and watch about him. Fiftlie, all things, yea greuous afflictions and sin it selfe, turne to his good; though in his owne nature it bee neuer so hurtfull: ^b & threfore death (which is most terrible) vnto him is no entrance into hell, but a narrow gate to let him into euerlasting life. Lastly, being thus adopted, he may look for comfort at Gods hand answerable to the measure of his afflictiō: as God hath promised.

X X X.

The inward assurance of Adoption is by two witnesses. The first is our spirit, that is, an heart and conscience sanctified, by the sprinckling of the bloud of Christ. Now, because it commeth to passe that the testimonie of our spirit is feeble and weake, God of

his

his goodnes hath giuen his owne spirite to
 bee a fellow witnes with our spirit: for the
 elect haue in themselues the spirit of Iesus
 Christ, testifying vnto them & perswading
 them that they are the adopted children of
 God. ^c For this cause the holie Ghost is cal-
 led the *spirit of adoption*, because it worketh in
 vs the assurance of our adoption: ^d and it is
 called a pawne or earnest. For as in a bar-
 gaine, when part of the price is paied in
 earnest, then assurance is made, that men
 will pay the whole: so whē the child of God
 hath receiued thus much frō the holy ghost
 to be perswaded that he is adopted & cho-
 sen in Christ, he maie be in good hope, and
 he is alreadie put in good assurance, fullie to
 inioy eternall life in the kingdom of heauē.

The spirit
 of Adop-
 tion.

^c Ro. 8. 16.
 Gal. 4. 6.
 1. Pet. 3. 21.

^d 2. Cor. 1.
 21.

^c Indeed this testimonie is weake in most
 men, & can scarce bee perceiued: because
 most Christians, though they may be old in
 respect of yers, yet they are babes in Christ,
 & not yet come to a perfect growth: & may
 find in themselues great strength of sin, and
 the graces of God to be in small measure in
 thē. And again, the children of God being
 most distressed, as in time of triall, & in the
 houre of death, then the inward working of
 the holy ghost is felt most euidently. But a

^c Ro. 8. 23
 1. Ioh. 3. 2.
 Coloss. 3. 3.
 1. Cor. 3. 1.
 Ephe. 4. 14.

re-

reprobate cannot haue this testimonie at al: though in deede a man flattereth himselfe, and the Deuill imitating the Spirit of God, doth vsuallie perswade carnall men and hypocrites that they shall bee saued. But that deuilish illusion, and the testimonie of the Spirite may bee discerned by two notes.

The first is heartie and feruent prayer to God in the name of Christ. For the same spirite that testifieth to vs that wee are the adopted children of God, doth also make vs crie, that is, feruentlie with grones and sighes filling heauen & earth, pray to God. Now, this heartie, feruent and loud crying in the eares of God, can the Deuill giue to no hypocrite: for it is the speciall marke of the Spirite of God. The other note is, that they which haue the speciall testimonie frō the Spirite of God, haue also in their harts the same affections to God which children haue to their father: namelie, loue, feare, reuerence, obedience, thankfulness, for they call not vpon God, as vpon a terrible Iudge, but they cry Father, Father. And these affections they haue not, whome Satan illudeth with a phantasticall imagination of their saluation, for it may bee, that through hypocrisie, or through custome,
the

*Illusion by two
notes discerned.*

Labour in
prayer: for
it is the
proper
marke of
the spirite
of adopti-
on: and in
praier wee
shall most
of all feele
the spirite
of adoptiō

they may call God Father, but in truth they cannot doe it.

XXXI

The elect beeing thus assured of their adoption & iustificatiō, are indued with hope:

^a by which they looke patiently for the accomplishing of all good things which God hath begunne in them. And therefore they can vndergoe all Crosses and afflictions with a quiet and contented minde: because they knowe that the time will come when they shall haue full redemption from all euils. This was ^b the patience of Paules hope, whē he said, that nothing in the world could seuer him from the loue of God in Christ. And like to this was the patience of Polycarpe, & of Ignatius, who when he was cōdemned and iudged to be throwne to wilde beasts, and now heard the Lyons roring, he boldly & yet patiently said; *I am the wheate of Christ, I shalbe ground with the teeth of wild beasts, that I may be founde good breade.* Also the same was the patience of the blessed Martir saint Laurence, who like a meeke Lambe suffered himself to be tormented on a fiery gridiron: and when he had beene pressed downe with fire pikes for a great space, in the mightie spirit of God, spake vnto the Emperor that

Hope.

^a Rom. 8.

25. & 5. 5.

2. Cor. 5. 6.

7.

Hebr. 11. 1.

^b 1. Theff. 1.

3.

Rom. 8. 38.

F

caused

caused him thus to be tormēted, on this wise

*This side is now rosted enough,
turne up O tyrant great.*

*Assay, whether rosted or rawe
thou thinkest the better meat.*

XXXII

The third maine benefit, is ^a inward *Sanctification*: by which a Christian in his mind, in his will, and in his affections is freed from the *bondage* and *tyrannie* of sin & sathan, and is by litle and litle inabled through the spirit of Christ to desire & approue that which is good, & to walke in it. And it hath two parts. ^b The first is *Mortification*, when the power of sin is continually weakned, consumed, & diminished. ^c The second is *Viuification* by which *inherent righteousness* is really put into the, & afterward is cōtinually increased.

XXXIII

Mortification.

This sanctification is wrought in al Christians after this manner. After that they are ioined to Christ, and made mysticallie bone of his bone, and flesh of his flesh, Christ worketh in them effectually by his holy spirit, and his workes are principallie three. First, ^d he causeth his owne death to worke effectually the death of all sinne, and to kill the power of the flesh. For it is as a Corra-
sive

Sanctification.

^a Act. 15. 9

Psal 103. 5.

Eze. 11. 19.

Psa. 51. 12.

^b Gal. 5. 24

Col. 3. 5.

^c Eph. 1. 1.

1, Cor. 15.

45.

^a Ro. 6. 3. 4.

Col. 2. 12.

& 3. 3. 5.

siue, which being applied to the part affected, eateth out the venime and corruption: and so the death of Christ by faith applyed, fretteth out and consumeth the concupiscence & the corruption of the whole man.

* Secondly, the buriall of Christ is the buriall of sinne, as it were in a graue. * Thirdly, his Resurrectiō sendeth a quickning power into them, & to make them rise out of their sinne, in which they were dead and buried,

Viuitificatio in the first resurrection.

* Phi. 3. 10. Rom. 6. 4.

to worke righteousness, & to liue in holines of life. Lazarus bodie lay foure daies, and stanke in the graue, yet Christ raised it and gaue him life againe, and made him do the same works that liuing mē do: so also Christ dealeth with the soules of the faithfull: they rotte and stinke in their sinnes, and would perish in them, if they were left alone: but Christ putteth a heauenlie life into them, & maketh them actiue and liuely to doe the will of God in the workes of Christianitie, and in the workes of their callings. And this sanctification is throughout the whole mā: in the spirit, soule, and mind. 1. Thes. 5. 23.

And here the spirit signifieth the mind and memorie, the soule, the will and affections.

XXXIIII

The sanctification of the minde is the en-

68 The estate of a Christian

lightning of it with the true knowledge of Gods word. It is of two sortes either spirituall understanding or spirituall wisdom. Spirituall understanding is a generall conceiuing of euerie thing that is to be done, or not to be done, out of Gods word. Spirituall wisdom is a worthie grace of God, by which a man is able to vnderstand out of Gods word, what is to be done, or not to be done in any particular thing, or action, according to the circumstances of person, time, place &c. Both these are in euery Christian, otherwise Paul would neuer haue praied for the Colossians

* Col. i. 9. *That they might bee fulfilled with knowledge of Gods will, in all wisdom & spirituall understanding. In both these excelled Dauid, who testified of himself that Gods word was a lanterne*

¹ Psal. 119. *to his feete, and a light to his path: and that ^m God by his commandements had made him wiser then his enimies: that he had more understanding then all his teachers: because Gods testimonies were his meditations, ⁿ that hee understoode more then the auncient, because he kept Gods precepts.*

² 100. *The properties of the mind enlightened are special-*

2 Copies of
minde illumina-
ted.

lie two. The first is, that by it a Christian sees his owne blindnes, ignorance, vanitie, as appeareth in Dauid who being a prophet of God, yet prayed: ° open mine eyes (O Lord)

that

in this life.

69

that I may see the wonders of thy law. And hence it is that the godly so much bewailes the blindnes of the minds. Cōtrariwise the wicked^r man in the midst of his blindnesse, ^{r Ioh. 9. 41.} thinkes himselfe to see. The second is that it runneth and is occupied in a continual meditation of Gods word. So Dauid saith the ^{r Psal. 1. 2.} *righteous mā's delight is in the law of the Lord, & in his law doth he meditate day and night.*

XXXV.

The memorie also is sanctified in that it can both keepe and remember that which is good and agreeable to Gods will: where- ^{Sanctification of the memorie.} as naturallie it best remembreth lewdnes, & wickednes, & vanitie. This holie memorie was in Dauid: ^{r Psal. 119. ver. 11.} *I haue hid thy promises in mine hart, that I might not sinne against thee.* And Marie ^{r Luk. 2. 19.} *Kept all the sayings of Christ & pondered the in hir hart.* And to the exercise of this memorie, Salomon hath a good lesson: ^{r Pro. 2. 1.} *My son hearken vnto my words, incline thine eares vnto my sayings: let them not depart from thine eyes, but keepe them in the midst of thine hart,*

XXXVI

Furthermore the will of a Christian is re- ^{Sanctification of the will.} newed & purified by Christ: which appeareth in that it is so far forth freed from sin, that it can wil & choose that which is good

F 3

and

70 The estate of a Christian

Phil. 2. 13

Job. 15. 16

Eph. 2. 2.

Luk. 11. 21.

Ro. 7. 14.

Sanctifi-
cations of
the affecti-
ons.

Ro. 12. 9.

Ro. 12. 15

Luk. 10.

20.

and acceptable to God, & refuse that which is euill, according to that of Paul, *"It is God, which worketh in you the will & the deede euen of his good pleasure.* Now if a man be considered naturally, he can neither will, nor performe that which is good, but onely that which is euill, **for he is sold vnder sinne, as the Oxe or the Ass, & committeth iniquitie, as the fish draweth in water, yea he is in bondage vnder sathan, who inspireth his minde with vile motions, & boweth his will, affections, and the members of his bodie to his cursed will: so that for his life, he is not able to do anie thing, but sinne & rebell against God. And it must be remembred, that although the christian mans will be freed from the bondage of sinne in this life, yet it shall not be free frō the power of sin vntil the life to come, for Paul that worthie saint saith of himselfe being regenerat, that he was carnall and sold vnder sin.*

XXXVII

Sanctified affections are knowen by this that they ^z are moued and inclined to that which is good, to imbrace it: & are not cōmonlie affected and stirred with that which is euill, vnlesse it be to eschew it. Examples hereof are these which follow *^aTo reioyce with thē that reioice. And to weepe with thē that weepe:*

in this life.

71

^b To reioice, because a mans name is writtē in hea-
uen ^c To desire Gods presence & fauour, as the drie
land desireth water ^d To feare and tremble at Gods
word ^e To long and to faint after the places where
God is worshipped: ^f To be vexed in soule from daie
to daie in seeing & hearing the unlawfull deedes of
men: & to shed riuers of teares because men breake
Gods commandements. ^g In fernencie of spirite to
serue the Lord. ^h To put on the bowels of compassi-
on towards the miseries of men. ⁱ To be angrie and
sinne not. ^k To sorrow for the displeasing of God. ^l To
loue the brethren in Christ. ^m To admire at the
word of God. ⁿ To loue Gods commandments aboue
gold. ^o To admire at the graces of God in others.
^p In feare to serue God, and to reioice in trembling.
^q To walke in the feare of God, and to be filled with
the ioie of the holie ghost. ^r To bee heauie through
manifold temptations. ^s To reioice in being partaker
of the sufferings of Christ. ^t To waite on the Lord,
to reioice in him, & to trust in his holie name. ^u To
waite for the full redemption. ^x To sigh desiring to
enioie eternall life. ^y To loue the habitation of gods
house & the place, where his honor dwelleth. ^z To e-
steeme al things as losse & dong in respect of Christ.

XXXVIII

4 Affections specially
to be marked

But among al these sanctified affections,
there are foure speciallic to be marked. The
first is a zeale for Gods glorie: by which a

Zeale for
Gods glo-
rie.

F 4

Christi-

Christian is thus affected, that rather then God shall loose his glorie, he is content to haue his own soule damned, As it was with Moses, who feared, least God should loose his glorie, if he did vtterlie destroy the Israelits for their Idolatrie: whom he had chosen to be his people, & therefore in this re-

^a Exo. 32. *spec̃t praied vnto the Lord. ^a Therefore nowe if thou pardon their sinne, thy mercie shall appeare,*

^b Rom. 9.3 *but if thou wilt not, I pray thee, rase me out of the booke which thou hast written. ^b And Paul could*

haue wished with all his hart to bee cut off from all fellowship with Christ, and to bee giuen vp to eternal destru^{cti}ō, for his countrie men the Iewes, & for Gods glory specialle. Some may say this affection is not cōmon to all, but particular to such as are led with such an affection, as these holie men were led, & which haue their harts so pearced & kindled with diuine loue, and so raiished with the same, out of themselues, that they forget al other things, yea themselues, hauing nothing before their eyes but God, and his glorie. To this I answer that this affectiō is cōmon to al, though the measure of it be diuers, in some more, in some lesse. which appeareth in that our sauiour Christ teacheth euery one, in his praier which hee made,

made before he craue any other thing, either concerning God, or himselfe, to pray that Gods name may be sanctified. For by this all Christians are taught that they are to ouerpasse all considerations of themselves, their owne pleasure and profit; their saluation or damnation: and with an heartie affection, to seeke after the glorie of God in all their doinges, that as Gods glorie is most deare vnto himselfe, so it may appeare also that it is most deare vnto them. If any think it strange that Moses, Paule, or any other shoulde bee content to fall into miserie, to loose their liues, and to be cast into eternall perdition, in hell fire, with reprobate and damned spirites, rather then Gods honor shoulde bee turned into dishonor and blasphemie: let them consider that wonderful is the power of true loue, *which makes all things easie:* ^d which is *as strong as the graue*, that ouercomes all, and was neuer yet overcome: *which is as a flaming fire*, that a whole sea of waters cannot quench. And the loue which these men had to God did so rauish them, that they felt no feare of hell fire.

1. Cor. 13
ver. 7.
d Cant 8.
ver. 6, 7.

XXXIX

The second affection is the feare of God, ² The feare
a most excellent and wonderfull grace of God,
God.

^c Eccle. 12
14.

^f Prou. 14.
26.

^s Act. 9. 31

^h Psal. 26. 8

ⁱ Gen. 5.
22.

^k Ge. 17. 1.

ⁱ Psal. 4. 4.

God. Salomon ^c matcheth it, yea and preferreth it too, before al things in this world, making it the end of all. Without it a man cannot be wise, it is the first steppes to wisdom, ^f *in it is assured strength: also it is a wellspring of life to eschewe the snares of death.* The Churches of Iudæa being in peace, were edified, and walked in the ^s *feare of God*, and were abundantly filled with the comfort of the holy Ghost. In this feare of God there be two partes: The first is a perswasion in the heart, that a man is in Gods presence, and when any by infirmitie forgets God, a drawing of himselfe into Gods presence. As it was in Dauid, ^h *I haue* (saith he) *set the Lorde alwaies before mee. For he is at my right hande, therefore I shall not slide.* And this his beeing in the presence of God, hee setteth downe most excellently in the 139. Psalme. ⁱ *Enoch walked with God.* ^k *Abraham* is commaunded to walke before God, and to bee upright. The second part of the feare of God is, in Gods presence to stand in awe of him; which is when a man takes heede to his waies lest hee offende God. This aduise Dauid giues to Saule Counsellors. ⁱ *Stand in awe and sinne not.* Pharao commaunded the Midwiues of Egypt to kill all the male children

in this life.

75

dren of the Israelites at the birth: they did it not, because^m they stood in awe of God,^m Exo. I. 17 fearing to displease him. And hence it is that theⁿ godly heare Gods word with feare and trembling.ⁿ Esay 66. 3

XL

The third is, the hatred and detestation of sinne, specially of a mans owne corruptions: wherewith a Christian is so turmoiled, that in regarde of them and for no other cause, he most heartily desireth to be foorth of this most miserable worlde, that hee may be disburdened of his sinne, and leaue off to displease God. Paule feeles in himselfe a huge masse of deadlie corruption, it makes him deeme himselfe most miserable, and to mourn because he was not deliuered frō it, saying, ° *Oh miserable man that I am, who shall deliuer me from this bodie of Death.* Againē it is sin that makes the Church cōplain that^p she^p Cant. I. 4 is black, that the sun hath looked vpo hir, & therefore she cries, ° *Come Lord Iesus, come quickly.* ° Ro. 7. 24. ° Reuel. 22. 20.

XLI.

The fourth is, ioy of heart, in consideration of the nearenes or presence of the terrible day of iudgement. The^a reprobate^a Luke 21. either trembleth at the consideration of^{27.} the daie of iudgement, or else in the securitie

securitie of his heart hee regardeth it not. And when hee shall see the signes of the comming of Christ ^b *his heart shall faile him for verie feare, and he shall ^c call the hilles to fall upon him: but contrariwise, the faithfull love the second comming of Christ, and therefore wait and long for it: and when they shall see the signes of it, they shall ^{*} lift up their heads, because the ful accomplishment of their redemption is at hand.*

^b 2.Tim.4.

8.

2.Cor.5.6

7.

^c Luke 21.

26.

^{*} Luke 21.

28.

XLII.

{ Sanctifi-
cation of
the bodie.

^a Rom.6.
ver.19.

[•] Theff.4.
ver.4.

^f Job.31.
ver.1.

The sanctification of the bodie is when ^a all the members of it are carefully preserved from being meanes to execute any sin: and are made the instruments of righteousness and holines. So Paule praied for the Thessalonians ^c *that they might knowe howe to possesse their vessels in holines, and in honour, and not in the lust of concupiscence, as the Gentiles doe which know not God. And Iob^f made a covenant with his eies not to looke on a woman. In whose example it appeareth how euery member is to be kept pure and holie.*

XLIII.

{ A conso-
lation.

ⁱ Rom.8.5.
ver.1.

If any humbled Christian finde not this measure of sanctification in himselfe, yet let him not bee discouraged. For if any man haue a ⁱ willingnes, & a desire to obey Gods com-

in this life.

77

commandements, he hath the spirit, and he who hath the spirit is in Christ, and he who is in Christ shall neuer see damnation. And though he faile greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable to him. God will approue of thee for his owne worke which he hath wrought in thee, and not reiect thee for thine.

XLIIII.

From sanctification ariseth repentance. Repen-

For a man cannot hate his owne sinnes before he be sanctified: and he cannot truely repent for them before hee hate them. Re-

tance.

pentance is when a man^k turnes to God, & brings forth fruites worthie amendment of life. This turning vnto God hath two parts:

^k Act. 26.

^{20.}

Repentance hath
two partes

1. ¹ ² ³

The first a purpose and resolution of heart

neuer to sinne any more, but to leade a new

life. This was in Dauid, ¹ who fully purposed

¹ Psal. 119.

to keepe Gods commandements and ^m applied his

^{57.}

^m Psal. 112

heart to fulfill his statutes vnto the end. And vnto

^{6.}

this did Barnabas exhort the brethren at

Antioch ⁿ that with full purpose of heart, they

ⁿ Act. 11.

^{23.}

would cleane vnto the Lord. The second part is

an holy labour in mans life and conuersati-

2. ¹ ² ³

on to purifie and cleanse himselfe from sin:

of this speaketh Iohn ^o And euerie one that

^o 1 Ioh. 3.

ver. 3.

hath

78 The estate of a Christian

P Psal. 73.
13.

hath this hope in him, purgeth himselfe euen as hee is pure. This did Dauid practise, as may appeare in that hee saide: *P Certainly, I haue cleansed my heart in vaine, and washed my handes in innocencie.* If anie maruaile howe repentance followeth sanctification, considering it is the first thing of all, that the Prophets, Apostles, and Ministers of God preach vnto the people whome they woulde winne to Christ: I answer, that all other graces are more hidden in the heart, whereas repentance is open, and sooner appeareth to a mans owne selfe, and to the eies of the worlde. It is like the budde in the tree, which appeareth before the leafe, the blossome, the fruite: and yet in nature, it is the last, for a man must bee renewed, and come to an vtter disliking of his owne sins, before hee will turne from them, and leaue them.

XLV

Note the difference
of sinning in
the godly, & the
ungodly.

By this it may appeare, that there is one maner of sinning in the godly, and another in the vngodly, though they fall both into one sinne. A wicked man, when he sinneth in his heart he giueth full consent to the sin: but the godly though they fall into the same sinnes with the wicked, yet they ne-

uer

uer giue full consent, for they are in their minds, willes, and affections partly regenerate, and partly vnregenerate, and therefore their willes will partly abhorre that which is euill: according as saint Paule saith of himselfe ¹ *I delight in the lawe of God according*

¹ Ro. 7.22.

to the inner man, but I see an other lawe in my members rebelling against the lawe of my minde, and leading mee captiue, &c. And that the

godlie man neuer giueth full consent to sinne: it is euident by three tokens. First,

before hee commeth to doe the sinne, hee hath no purpose nor desire to doe it: but

his purpose and desire is to doe the will of God contrarie to that sinne. Secondly,

in the act or doing of the sinne, his heart riseth against it, yet by the strength of

temptation, and by the mightie violence of his flesh, hee is haled and pulled on to doe

wickednesse. Paule saith of himselfe, that *hee was solde vnder sinne*, that is, hee was

like a slaue, who desireth to escape out of his Maisters handes, and yet is faine in

great miserie to serue him. Thirdly, after hee hath sinned hee is sore displea-

sed with himselfe for it, and truelie re- penteth. As ¹ Peter before the denying

of his Maister, had no purpose to doe it, but

3 Reasons why
ye godly giue not
full consent to sinne

1st first reason

2nd Reason

3rd Reason

¹ Math. 26

69.70.71.

72.

but rather to die in his cause. In the act hee had a struing with himselfe, as appeareth by this that first hee answered faintly, I knowe not what thou saist: and yet after when the assault of Sathan more preuailed, he fell to swearing, cursing and banning. After his fall he repented himselfe and wept bitterly for it. All was contrarie in Iudas, who went to betraie his maister with full intent and purpose: for the diuell long tempting him vnto it, entred into him, that is, made him, yeelde, and resolue himselfe to doe it. Afterward when Christ was betraied and condemned, Iudas was not sorrowfull for his sinne with a godly sorrow, but in dispaire of mercie hanged himselfe.

¹ Iohn 12.
3.27.

XLVI

{ Fruits of
repen-
tance.

¹ Esai. 61.3

Fruites worthy of amendment of life are such fruities as the ¹ *trees of righteousness* beare, namely, good workes: for the doing of a good worke there be three things requisite: First it must proceede from iustifying faith. For the worke cannot please God except the person please him, and the person cannot please him without this faith. Secondly, it is to bee done in obedience vnto Gods reuealed word. ² *to obeie is better then sacrifice, and to hearken is better then the fatte of Rams.*

² 1. Sam.
15.22.

Third-

Thirdly, it is to be referred to Gods glorie.³

^x Whether ye eate or drinke saith Paule, or whatsoever ye doe, doe all to the glorie of God. The speciall workes of Christians, which they and none but they truly performe, are these five which follow.

^x 1. Cor. 10.
^{31.}

40rs Speciall things wth none
but true christians forme

XLVII.

The first is the good hearing of the worde, ^y my sheepe (saith Christ) heare my voice and followe me. And againe: he which is of God heareth his voice. And this was one note of the faithfull in the primatiue Church to assemble to heare the worde. This good hearing of the worde is the sauing hearing that bringeth life eternall. In this action, Christians are vsually thus disposed. Before they come to heare the worde of God they make themselves readie to heare it, as the men of Berea did, ^a who receaued the worde with all readines. This preparation standeth in two points: First, they disburden themselves of all impedimentes, that like vnto runners in a race, they may ^b be swift to heare: these impedimentes are sinne and troubled affections, and they come with humble heartes ^c as fooles, that they may become wise. Secondly, they quicken vp themselves, and come vnto the assemblies, hungry and

Hearing
of the
word.

^y Iohn. 10.
^{27.}
Iohn 8. 47.

^a Act. 17. 11
Preparation to
here standeth
in 2 pointes

^b Iam. 1. 18
Psal. 26. 67

^c 1. Cor. 3.
18.

2, point

G

and

and thirsting after the worde of God, as men doe after meate and drinke. When they are in hearing Gods worde, their minds are fixed and attentive onely to that which is spoken, as^d Lydias was. Thirdly, they truly beleue the word of God, & carefully applie it to their owne soules. Fourthly, they feel the lively power of it in theselues.

^d Aēt. 16. 14. 3

^e Marke 9. 4. 4

^f Eph. 6. 17. 5

^g Rom. 15. 16. 6

^h Ioh. 6. 63. 7

ⁱ Hebr. 4. 2 8

It is as ^e salt in them, to drawe out their inward corruption; it is to them the ^f sword of the spirite, and as a ^g sacrificing knife in the hande of Gods Minister, by which their flesh is killed, and they are offered up in a living sacrifice to God: it is ^h spirite and life to quicken and reuiue their soules that are dead in sin: And the reason of this is plaine: The word of God preached is as a cuppe of wine: the true Christian, is the Lords guest, but he hath sauce of his owne: He bringeth his finger with him, namely, his true faith, which ⁱ he tempereth and mingleth with Gods worde, and so it becommeth vnto him as a cuppe of sweete wine, and as water of life. Nowe the hypocrite, because hee bringeth no faith with him, drinketh of the same, but thinketh the wine to bee sowre and tart, and voyde of relishe, and in truth it is vnto him as a cuppe of ranke poyson

son . Againe, ^k they heare the worde
of God *as in Gods presence*, and therefore
their hearts are full of *fear and trembling*,
And they receiue the worde, *not* ¹ *as from*
man, but as from Christ Iesus the onely ^m *Do-*
ctor of the Church : And they regarde not so
much the Embassadour, or his abilitie,
as the Embassage of reconciliation sent
from the king of Heauen . After they
haue heard the worde, they are bettered
in knowledge and in affection, and they
ⁿ remember it, and meditate vpon it con-
tinuallie, that they may frame all their do-
inges by it . Worldlie men vse to buie
bookes of statutes, and to haue them in
their houses to reade on, that they may
knowe howe to auoide daunger of lawe.
And so the faithfull doe alwaies sette be-
fore them Gods worde, and in all their
dooinges it is *their* ^o *Counsellor*, lest they
shoulde come into daunger of Gods dis-
pleasure.

^k Act. 10. 33
Esay. 66. 3.

¹ Thefl. 2.

^{13.}
^m Math. 17

^{5.}
1. Pet. 5. 4.

ⁿ Psal. 119.
11.

^o Psal. 119.
24.

XLVIII.

The second worke is, the receauing of
the Sacraments; of Baptisme once onely,
when a man is admitted into the Church:
and of the Lords Supper often . The first,

²
Receiuing
of the Sa-
crament,

sealeth vp to the heart of a Christian, that he is vnited vnto Christ, and hath true fellowship with him in being fullie iustified before God, and inwardly sanctified. The second serueth to seale vp in the heart of a Christian the continuall growing and increasing of the same graces. This thing euerie true beleeuers shall haue often experience of, either in or after the receauing of the Sacrament: and yet it shall not bee so alwaies, for sometimes the Church being *p brought into Christes wine-celler, shall fall into a sounde*, and not feelee any refreshing there. Yet the beleeuers is not to bee dismayed, if he feelee not alwaies comfort presentlie after the Sacrament. A sicke man feelee no comfort or nourishment, when hee eateth meate, and yet it preferueth his life: *So the weake Christian though hee feelee himselfe not nourished at the Sacrament by Christes bodie and bloud, yet hee shall see in time that his soule shall be preferued thereby vnto euerlasting life.* Furthermore when a Christian feelee no comforte by the Sacrament, let him then humble himselfe before the Lorde more heartily then euer before, confessing his sinnes and praying for increase of grace, and then

then hee shall feele the fruite of the Sacrament.

XLIX

The third worke is, a relieuing of the ^{Reliefe of} poore bretheren in Christ, proceeding ^{the poore. } 3} of a brotherly kindenesse towards them. This is a speciall woorke not to bee done to all men alike, as saint Paule saith, ^{Gal. 6.11} *¶ Doe good to all men, but especiallie to them of the householde of faith.* Directions for this matter are the faithfull of Hierusalem, ^{Act. 2.44.} *¶ who were all in one place, and had all thinges common:* ^{Act. 4.32.} *¶ namely in vse.* And they solde ^{Act. 4.32.} *their possessions and goods and parted them to all men: as euerie one had neede.* Also the bretheren at Corinth in their extreame povertie ^{2. Cor. 8.} *¶ relieved the Churches of Maccdonia liberallie, not onelie according to their power,* ^{23.} *but also straining themselves beyonde their power.* Yea this reliefe must goe further, euen to the bestowing of a mans life, if neede so require. (As saint Iohn saith) ^{1. Iohn 3.} *¶ Hereby wee haue perceaued Lone,* ^{16.} *that hee laide downe his life for vs: therefore wee ought also to laie downe our liues for the bretheren.*

L

The fourth worke is, true praier: and ^{Praier. 4} saint

86 *The estate of a Christian*

saint Luke setteth out the faithfull , and the children of God , by this description :

^a *That they call on the name of the Lorde .* As on the contrarie it is saide of the wicked:

^b *That they call not upon G O D ,* ^c *The true Christian calleth on the Lorde in truth .* For the

^d *spirite of adoption , which is the* ^e *spirite of Praier is his Schoolemaister to teach him to doe it.*

In Praier hee is thus disposed : First, before hee praieth , ^f hee is stricken with some feare and reuerence in regarde of G O D S Maiestie , for hee considereth that praier is a familiar talking with God.

Secondlie, hee is inwardlie ^g touched with a liuelie feeling of his owne wants, but especially hee is vexed and grieued at his owne sinne and rebellion : and this sense of his miserie is as a spurre to quicken his benumbed heart.

Thirdly hee humbleth himselfe before his God , and laieth ^h open his heart before the Lorde , shewing a feruent and longing desire to obtaine those thinges of which he findeth an extreame want in himselfe , as the Prophet Dauid did whose ⁱ *desire was like the yawning of the drie ground ;* and this

this proceedeth from^k the spirite of God,^{k Rom.8. 26.} which stirreth vp groaninges in the heart, which a man oftentimes for his life cannot expresse.

Fourthlie, when hee maketh his request, hee doubteth not, but by faith hee beleeueth that God will graunt his requestes, which hee maketh according to his worde. The ground of this perswasion is double: First, ^m Christ Iesus, by whose ^m Ro.8.32. merites as hee hath obtained remission of sinnes, so he looketh to obtaine all things else: Theⁿ other ground is, the comfortable ⁿ 1.John 5. 14.15. promises of God, which he hath made, that he will heare them who truely call vpon him.

Fifthlie, hee praieth not for a brunt or two, but hee continueth in praier: And although God seeme not to heare him at the first, yet hee patiently waiteth on the Lord, and still calleth vpon him. ^o 1.Theff. 5.17.

LI

The first worke is, to walke in some ⁵ A lawfull calling with painefulnesse, and vp-⁶ calling. rightnesse, so that in performing all the dueties of it, a^f man may keepe a good conscience before God and men. Thus Dauid determined to walke in the gouernement of

^s Psal. 101. 2 of his house and kingdome. ^s I will doe wisely (saith hee) in the perfect waie till thou comest to mee, I will walke in the vprightnesse of mine heart, in the midst of mine house: I will sette no wicked thing before mine eies: I hate the worke of them that fall awaie: it shall not cleaue vnto me. This sinceritie of Dauids behauour in his calling made him bold to offer himselfe to be tried not onely by men, but much more by the Lord God himselfe, and to bee punished accordingly. ^h Iudge mee O Lorde (saith hee) for I haue walked in mine innocencie, prooue mee, O Lorde, and trie mee, examine my reines and mine heart: So vpright and cleare was hee in all his doings,

^h Psal. 26

1. 2.

Psal. 119.

23.

Psal. 18.

24.

LII.

Spirituell
exercise
in temp-
tations.

Thus much of faith and the benefites that come by faith: Nowe followeth the spirituall exercise of a Christian in his manifolde temptations, which are in this life inseparable companions of grace. The reason is, because the diuell hateth Christ with a deadly hatred, and sheweth this hatred in a continuall persecution of his members: (as saint Iohn saith) ⁱ the Dragon was wroth with the Woman and

ⁱ Reuel. 12
17.

and went and made warre with the remnant of his seed, which kept the commandementes of God, and haue the testimonie of Iesus Christ. Now therefore as soone as Christ Iesus beginneth to shewe anie token of his loue to anie man, the Deuill contrariwise sheweth foorth his enmitie, and stirres vp his fellow champions the flesh and the worlde to war against him for his confusion. And furthermore the Lord in great wisdom permits temptations to the last ende of a Christian mans life, ^k to trie his faith, to purge him of sinne, ^k Deut. 8. to humble him, and to make him depende ^{2.3.} 2. Cor. 16. of his maiestie, to quicken and reuiue the ^{12.18.} graces of his spirit, which otherwise would be dead and decay.

6 Temptations

LIII

The temptations of a Christian are specially fixe. The first is when inwardly in his hart. ¹ he is drawen away and entised by his owne *concupiscence* vnto anie sinne. The Christians exercise in temptation is ^m fight ^m Gal. 5.17 and battell betwixt the flesh and the spirit. And this fighting standeth in foure things: First the flesh stirres vp euill thoughtes and desires, as a burning furnace continually sendeth vp smoke and sparkes of fire; and it eggeth a man forward to euill wordes and deedes,

Inwarde
motiōs of
the flesh.
¹ Iam. 1.14

deeds, according to that of Saint Marke,

• Mar. 7. 21. ° For, from within, even from the hart of man proceed euill thoughts, adulteries, fornications, murders, theftes, couetousnes, wickednes, deceite, uncleannesse, a wicked eye, backbiting, pride, folishnes.

2 The flesh hindreth and choketh the good motions & desires of the hart, as Paul saith. P Ro. 7. 23. I see an other law in my members rebelling against the law of my mind, and leading me captiue to the law of sinne which is in my members. Again the same flesh minglith euerie good motiō and desire with some corruptions: so that the godlie mislike the best thing they doe, Esay saith of his owne & the peoples righteousness, that it is but as a ^q menstruous cloute

q Esa. 64. 6
r Reu. 8. 3.

4.

r The prayers of the saintes must be performed with *sweete odours*, before they can ascend vp *sweete & sauorie* into the nostrilles of God. And Paul said of himself, *he did that which he disliked*: not that he was ouertaken with grosse sins: but because when hee was to do his dutie the flesh hindred him, that he could not do that which he did exactly and soundly according to his wil and desire: euen as a man who hath a iorney to go, his mind is to dispatch it in all hast, yet when he is in his trauel he goes but slowly, by reason of a lamenesse in his ioints.

f Rom. 7. 15

3 The spirit, on the contrarie, kindles in the hart good motions & desires, & puts a man forward to good words and deeds, as it was in Dauid. *I will praise the Lord (saith he) who hath giuen me counsell: my reins also teach me in the night season.*

^t Gal. 5. 24.
Psal 16. 8.

4 The spirit rebukes a man for his euil intents & desires, and represseth the face of them, and as it were nips them in the head.

Thus Esay describeth the inward motions of the spirit, *"And thine eares shal heare a word behind thee, saying this is the way walko yee in it, when thou turnest to the right hand and when thou turnest to the left."* And Saint Iohn saith:

["] Esa. 30. 21

The spirit² indgeth the world of sinne. This was in Dauid who when he did any euill, *his hart smote him.* 2. Sam. 24. 10.

^x Ioh. 36. 8.

Out of this doctrine issueth a notable difference betwixt the wicked & the godly: In the godly when they are tempred to sin, there is a fight between the hart & the hart: that is, betwene the hart & it self: In the wicked also there is a fight, when they are tempted to sinne: but this fight is onely betweene the heart and the conscience. The wicked man what-

Rom. 2. 14.
15.

foeuer hee is, hath some knowledge of good and euill: and therefore when hee is in doing anie euill, his conscience accuseth

1. Pet. 4. 3. 4

Psal. 97. 10

Psal. 119.

104. 118.

Rom. 7. 15.

accuseth, checketh and controuleth him, & he feeles it stirring in him, as if it were some liuing thing that crauled in his body, and gnawed vpon his hart, and therevpon he is verie often greeued for his sinnes, yet for all that hee liketh his sinnes verie well, and loueth them, and coulde finde in his hart to continue in them for euer: so that indeede, when hee sinneth, hee hath in his hart a striuing and a conflict, but that is onlie betweene himselte and his conscience; But the godlie haue an other kinde of battell and conflict, for not onelie their consciences pricke them and reprove them for sinne, but also their hartes are so renewed, that they rise in hatred and detestation of sinne; and when they are temptred to euill by their flesh and Sathan, they feele a luste and desire to doe that which is good,

LIIII

§ Little feeling.

2 Cant 62.

2 22.

b vers. 3.

The second temptation is a quietnesse in the hart of a Christian, because hee cannot according to his desire, haue fellowship with Christ Iesus, hee is exercised in this temptation on this manner.

1 ^a Christ let him see his excellencie & how he is affected towards him,

2 ^b Then the Christian considering this desireth

desireth Christ and his righteousness.

3 He delighteth himselfe in Christ, and hath some inioying of his benefits.

4 ^c Then he comes into the assemblie of the Church, as into Gods wine-celler, that ^c ver. 4. in the word and sacraments, he may feele a greater measure of the loue of Christ.

5 But he ^{*} falles loue sicke : that is hee becomes troubled in spirit, because he can- ^{*} ver. 5. not enioy the presence of Christ in the saide manner, as he would.

6 ^d In this his spirituall sicknes hee first ^d ver. 6. 7. feeles the power of Christ supporting him, that the spirite bee not quenched; and hee ^e heares Christ as it were whispering in his heart, as a man speakes to his friende when ^e ver. 8. hee is comming towards him a farre off.

7 ^f After this Christ comes neerer, but ^f ver. 9. the Christian can no otherwise enioy him, then a man enioyes the companie of his friend, who is on the other side of a wall, looking at him through the grate or lattice.

8 Then his eyes are opened, to see the causes, why Christ so withdrawes himselfe, to be his ^g owne securitie and negligence in ^g 10, 11, 12. seeking to Christ, his slacknes in spirituall ^{13, 14, 15.} exercises, as in prayer and thankes-giuing, the

94 *The estate of a Christian*
the deceiptfulnesse and malice of false teachers.

ⁱ ver. 17. 9 ⁱ Then he comes to feele more liuelie his fellowship with Christ.

10 Lastlie, he prayeth that Christ would continue with him to the end.

L V

3 No feeling. The third temptation is, trouble of mind
because there is no feeling of Christ at all, who seemeth to be departed for a time. The exercise of a christiā in this tentatiō is this.

Cant. c. 3. 1 The poore soule lying as a mā desolate
^a ver. 1. in the night without comfort, seekes for Christ by priuate prayer & meditation, but it will not preuaile.

^b ver. 2. 2 ^b He vseth the helpe, counsel, & praier of godlie brethren yet Christ cannot be found.

^c ver. 3. 3 ^c Then hee seekes to godly ministers, to receiue some comfort by them, by their meanes he can feele none.

^d ver. 4. 4 ^d After that all meanes haue bene thus vsed, and none will preuaile, then by Gods great mercie, when he hath least hope, hee finds Christ, & feeles him come againe.

5 Presently his faith reuiueteth, and layeth faster hold on Christ.

6 And he hath an earnest fellowship with

with Christ in his hart, as before.

7 ^c Then comes againe the ioye of the holie ghost: & the peace of conscience as a ^c ver. 5. sweete sleepe falles vpon him.

8 ^t Then his hart ariseth vp into heauen by holie affections and prayers, which doe ^f ver. 9. as pillers of smoke mount vpward, sweet as myrrhe & incense.

9 ^s Also hee is rauished there with the ^s ver. 8. 9. meditatioⁿ of the glorious estate of the king- ^{10.} dome of heauen,

10 ^h He labours to bring others to consi- ^h ver. 11. der the glorie of Christ & his kingdome. ⁱ cap. 4.

11 ⁱ After all this Christ reueiles to his ^{ver. 1. to the 15.} seruāt, what his blessed estate is both in this life, & in the life to come, more cleerely theⁿ euer before, & makes him see those graces which he hath bestowed on him.

12 ^k Then the Christian prayeth that ^k ver. 16. Christ would breath on him by his holy spirite, that hee may bring forth the fruites of those graces which are in him.

13 Lastlie, Christ graunteth him this ^l ver. 1. c. 5. his request.

L V I.

The fourth temptation is securitie of hart, ⁴ A spiri-
rising of ouermuch delight in the pleasures tuall slum-
of the world. The exercise of a Christian in ber in
with worldly pleasures.
this Cant. 5.

this temptation is this.

1 He slumbers and is halfe a sleepe in the pleasures of this world.

^a ver. 2.

2 Christ by his word and spirit labour^a to withdrawe him from his pleasures, and^a to make him more heartilie receiue his beloued.

^b ver. 3.

3 But he^b delayeth to doe it beeing loth to leaue his ease and sweet delights.

^c ver. 4.

4 ^c Then Christ awakes him and stirre^c vp his heart: by making him to see the vanitie of his pleasures.

5 He then beginnes to be more earnestlie affected towards Christ.

^d ver. 5.

6 ^d With sorrowe hee setteth his heart to haue fellowship with Christ after his old manner: and this he expresseth by bringing foorth sweete fruites of righteoulnes.

^e ver. 6.

7 ^e Then hee feeleth that Christ hath withdrawn his spirit.

8 He almost dispaireth for this.

^f ver. 7.

9 Yet by priuate praier seeks for Christ.

10 ^f When that will not helpe, he resorts to the ministers of the word, at whose hands hee finds no comfort, but discomfort.

^g ver. 8. 9.

10. 11. 12. 13

14. 15. 16,

11 ^g Not recouering his first estate, through impatience of the loue of Christ, hee makes his miserie knowne to strangers,

to see if they can comforte him, and hee somewhat comfortts himselte in describing Christes excellencie to them.

^h ver. 17.

12 ^h They then are rauished with him to seeke Christ, and require then to knowe where to finde him.

ⁱ Cap. 6.
ver. 1.

13 ⁱ Answer is made in the assemblies of the Church.

^k ver. 2.

14 ^k After this cōmunication the Christians faith and feeling reuiueth, Christ returning to him againe.

ⁱ ver. 3. to
the 7. ver.
of cap. 7.

15 ⁱ The Christ assureth him in his hart, of his loue and liking towards him.

16 Giuing further assurance to him that he shall grow vp and be made fruitfull in euerie good grace.

17 ^m After this the Christian comes in such a high measure to loue Christ, that nothing shal be able to seuer him from Christ.

L V I I

The first temptation is a fall into some great sin, as Noah into drunkennes, David into adulterie and murder, Peter into the deniall of Christ. The exercise of a Christian in this temptation is this:

^s A fall into some sinne.

1 At the first his heart is vsually dulled and made secure with sinne.

2 Yet after a while there ariseth in his

H

hart

hart a godlie sorrow: which is when hee is greued for the only caule, that by his sin he hath displeased God, who hath bene to him so louing & mercifull a father, whose fauor he would be content to purchasse, (so hee might haue it and obtaine it, euen with the damnation of his owne soule.

3ⁿ Thē he begins to repent himself of his
 11. 1. Cor. 7. sins renewing a fresh his former repentāce.

4ⁿ This repentāce he sheweth by 7. signes

1 A care to leaue that sin into which he is fallē. As they which crucified our sauior Christ, whē they were *pricked in their harts* at Peters Sermō, they shewed this care in saying, *men & brethren what shal we do to be saued.*

• Aēt. 2. 37

2 An Apologie, which is whē a man in the heauines of his hart, shall not excuse or defend his sin, but cōfesse it to the lord & vtterly condēne himselfe for it: acknowledging withalý there is no way to escape y^e wrath of god, but by hauing gods fre pardō in christ.

3 Indignation which is an inward anger and fretting against his owne selfe, because he was so carelesse, in looking to his owne waies. Peter whē he had denied his maister, *he wept & that bitterly* which sheweth y^e with
 75. Math. 26. forow, he had also an anger against himself.

4 A feare rising not so much frō the iudgments

ments of God, as frō this lest he shold here-
after fall into the same sin againe, and by so
doing more greuouslie displease God.

5 A desire euer after more carefully to please
god. 6 Zeale in the seruice of God.

7 Reuenge vpon himselfe for his former
offences: for example if a man sin in surfer-
ting and dronkenness, if he euer repent, hee
will bring vnder his corrupt nature by spa-
ring and moderating himselfe

LVIII

The sixth temptation is outward afflictions. ⁶ Outward
which the godly in this life must suffer. ^a If ^{affections.}
any will go after Christ, he must denie himself, take ^a Math. 16
up his owne crosse & follow him. ^b And S. Peter ^{24.}
saith, th at iudgment begins at Gods house: ^c And ^{17.}
Paul that we must enter into the kingdome of hea- ^c Act. 14. 22
uen through manifold temptations. The exercise
of a Christian in afflictions is this.

1 ^d At the first they are very heuie & bitter.

2 He suffereth thē with great lenitie and ^d Heb. 12.
patience, submitting himselfe vnder the ^{11.}
hand of God. Yet ^c if they bee in any great ^c Iob. 3.
measure, they will driue him to impatience. ^f Iob. 6. 2. 3

3 If they continue he shall feelee (accor-
ding to his owne iudgement) the wrath &
displeasure of his hart.

4 ^g His old sinnes wil come a fresh into ^g Iob. 13.
his ^{16.}

100 *The estate of a Christian*

his remembrance, and trouble him. Hee is sleepe,^h and in his sleepe hee hath visions, and dreames and anxietie of spirit.

^b 1. Reg.

19. 4. 5. 7.

Iob. 7. 14.

ⁱ Iob. 13. 15

5 ⁱ In this miserie God supports his faith, that it faile not, and he then forsake Christ.

^k Rom. 5. 4

6 ^k He feeling thus gods power to strengthen him, hath experience of it in himselfe.

7 From experience proceeds hope, that the grace of God shall neuer bee wanting vnto him in anie afflictions to come: and as he hopeth, so it comes to passe.

^l Iob. 42. 5.

6.

^m Heb. 12.

11.

8 With this hope is ioyned^l a serious humiliation before the Lord^m with the fruit of peace and righteousness.

If the afflictions bee for Christes cause vnto death then he in more speciall maner is filled with the ioy of the holie ghost, and he is then stablished with the greatest measure of the strength of Christ, that no torment is able to foyle him, and to bring him frō Christ, though the Christian should die a thousand times for it. According to that of Paul, ⁿ *To you it is giuen for Christ, not onelie to beleue in him, but also to suffer for his sake.* And this is grounded vpon the promise of God,

ⁿ Phil. 1. 29

^o Esa. 43. 2

^o *Whē thou passest through the waters I wil be with thee, & through the flouds that they do not ouerflow thee: when thou walkest through the very fire, thou*

shalt

in this life.

101

not be burnt: neither shall the flame kindle vpon thee.

LIX.

Hence ariseth a notable difference, between the godly & the wicked, in the suffering of afflictions. A reprobate the more the Lord laieth his hand on him, the more hee murmureth & rebelleth against God: it is contrary with the true christian: None feeleth more the power & rebellion of sin then he: none is more assailed by sathan then he, & often times it cometh to passe that God withdraweth the signes of his fauor from him, & lets him feele his wrath. And this is the greatest temptation of all other, when a man shall see the Lord to be his enimie, & to his thinking to arme himself against him to his destruction. As ^a Ezechias did, who saith *that the Lord did crash his bones like a Lion:* Or as Iob saith, *that the arrowes of the almightie were in him, & the venime thereof drunke vpon his spirit, & the terrors of god did fight against him.* Yet the true Christian when the world, the flesh, & the deuill, & God himself too are against him, doth euen then most of al rest in the Lord, & by faith cleue to him * Though God should destroy me, yet would I trust in him (saith Iob.¹ And Dauid saith, *my God, my God why hast thou forsaken me.* When he saith

A notable difference in suffering of afflictions betwixt ye godly & the wicked

^p Exod. 8.

^a Esa. 38.

^p Iob. 6. 34.

^a Iob. 13. 15

^p Psal. 22. 1.

H 3

that

that God had forsaken him, it may seeme to be the complaint of a desperate mā, not ha-
 uing so much as one spark of faith: yet then
 he saith: *my God, my God*: which words con-
 tain a confession proceeding frō true faith:
 so y^e in Dauid it appeareth, that the faithful
 whē they feele theselues forlorne, & vtterly
 reiected of god, according to y^e sense & iudg-
 ment of y^e flesh, yet by faith they can appre-
 hend his hiddē mercy, & behold it a far off
 in the glasse of his promise. And so they do
 often shew contrary affectiōs in their prai-
 ers as Dauid doth. 'Iacob when he wraisted
 with the Angel for life & death, neuer gaue
 ouer: & whē he was foild, he wold not cease
 before the Lord had blessed him. This his
 wraisting is a type of the cōflicts which the
 faithful are to haue with y^e lord himself, who
 vseth to bring his own children (as it were)
 to the field: & he assaileth thē with the one
 hand, & with the other he holdeth them vp
 that so he may proue & exercise their faith.
 And for this cause the Church^u is called I-
 srael by the name of Iacob. An exāple may
 be had in the woman of Canaan. * First our
 fauor Christ gaue hir faith, & by y^e faith she
 was moued to seeke to him: But when she
 was once come to him, he gaue hir three re-

^t Gen. 32.
28, —

^u Psa. 130.

^{*} Math. 15.

22. 25. 24.

25. 26. 27.

pul-

pulses. First by saying nothing. Secondly by denying him: thirdly by calling him dog. Thus Christ in apperance made shew, as though he wold neuer haue granted his request. But she at euery repulse was more instāt, crying more earnestly vnto him: & she plainly opposed him self to him, & wold take no denial: for such is the nature of true faith. Wherefore, the faithfull when they feele theselues ouerwhelmed with sin, turmoiled with conflicts of satan, whē they feele the anger of god offended with the, yet they can euen the lift vp their eie lids, & giue a glimps at the brasē Serpent Iesus Christ, & can fling theselues into the armes of gods mercy, & catch hold of the hand of god bu fsetting the, & kisse it.

LX.

By these tētatiōs it comes to pas that a Christian though he cannot fall finally frō Christ, yet he may fall very dangerously frō his former estate. First the graces of god may be by his default lessned in him: else Paul wold not haue giuen out these exhortatiōs ^aquench not the spirit. ^bGriene not the holy spirit of God, by whō ye are sealed vnto the day of redemptiō. Secondly the graces of God may be buried in him & couered for a time, so that he may bee like a man in a traunse, who both by his own sense

Dangerous fals of a Christian.

^a 1. Theff. 5

^{19.}

^b Eph. 4. 30.

2

^c Mat. 16.
16.26.70.

& by the iudgement of the phisition is takē for dead. This was the estate of Peter, who though he cōfessed that Christ was the son of the liuing Lord yet he denied him & forswore him at the voice of a Damsel. Thirdly he may fal againe into the same sin after repentance. Indeed this is a dangerous fal, yet it may befall a true christian. Otherwise whē as the Israelits gods people had fallen away frō him by their sins, & idolatries, he wold not stil haue offered thē mercie ^das he doth by his prophets: And ^ePaul praieth the Corinthians *in Christs stead that they would be recōciled to God:* who neuertheles had once before bene reconciled to God. Fourthly, he may commit a sinne of presumption, which is a fearefull sinne, being done wittinglie of knowledge and willinglie, and with some wilfulnesse. Therefore Dauid prayed ^f*keepe thy seruant presumptuous sinne:* and to shewe himselfe to be in danger of it, hee prayeth further, *let them not haue dominion ouer mee.* Lastly, hee may fall into dispaire of Gods mercie for a time, and this is a dangerous sinne. For he which dispaire, makes all the promises of God to be false: and this sinne of all other is most contrarie to true sauing faith. In this estate was Dauid, whē
be.

^d Esa. 14.
18.

^e 2. Cor. 5.
20.

^f Ps. 19. 13.

Despation

being in trouble, hee said, *& this is my death.*
 And Paul shewes that the incestuous man
 might haue fallen into desperation,^h when
 hee sayth: *Comfort him, least hee bee swal-*
lowed up of ouermuch heauinesse. And it
 must bee remembred that the Church of
 Rome erreth in this, that she teacheth des-
 peration to bee a sinne against the holie
 Ghost; This sinne against the holie Ghost
 is a blasphemie spoken against the knowen
 truth of Gods worde, of a wilfull and ob-
 stinate malice. But desperation may arise
 through ignorance of a mans owne estate:
 through horror of conscience for sinne:
 through an often relapse into some sinne:
 through the ouerdeepe consideration of a
 mans owne vnworthines: Lastly by abiur-
 ration of the truth, through compulsion &
 feare. This befell Frances Spira, who after
his Apostasie dispaired, Yet they are much
ouerseene that write of him as of a damned
creature. For first who can tell whether hee
 dispaired finally or not. Secondly in the ve-
rie midst of his desperation, he complai-
ned of the hardnes of his heart, which made
him that he could not praie: no doubt then
 he felt his hardnes of heart: and the feeling
 of corruption in the heart is by some con-
 trarie

^g Psal. 77.
11.

^h 2. Cor. 2.
2.

*Peccatu in
spiritu sancto
Quid*

Despatio id

trarie grace, so that he was not quite bereft of al goodnes: though he neither felt it then nor shewed it to the beholder.

LXI.

Corrobo-
ration.

The cause why a Christiā cānot fall away frō grace, is this: after that he is sanctified, he receiueth frō god another special grace, which may be called Corroboratiō. For he hath in him not only the sanctifying, but also the strengthening power of Christ. Therefore Paul praieth for the Ephesiās, *that they may be strengthened in the inner mā: for the Collosiās, that they might be strengthened with the glorious power of Christ.* And of himself he saith *that he is able to do al things through the power of Christ that strēghen him* ^mDauid saith, *that God renueth thē that fear him, as the Eagle renueth hir decaied strength.* ⁿAnd Iob shewes worthily that they, which by preaching of the word are reconciled vnto God, are restored againe and gather new strength, so that their flesh becomes as the flesh of yong children. From hence as from a special cause ariseth patience & perseuerance vnto the end: for when a man is supported by the power of Christ, hee may be able to beare many crosses patiētly with a cōrented mind & perseuer in bearing of it how long so euer the crosse endureth. Thus much of the estate

from corroboratiō
1. Patience.
2. Perseuerance.

state of a Christian in this life. Now I wil ad
some reasons in the way of perswasion to all
mē but especially to worldlings, & to loose
professors of the Gospell, that they woulde
vtterly deenie themselves ^d& vse all meanes
to become true Christians by being *made new*
creatures in Christ, and ^e by leading such a life
as may adorne the Gospell of Christ.

A perswa-
sion to
Christia-
nitie.

^d 2 Cor. 5.
17.

^e Tit. 2. 10.

My first reason is this, the man that liueth
in this world not beeing a true Christian, is
farre more vile then the basest creature of
all, euen the Dogge, or Toade: For first he
is nothing els but a filthy dunghill of all ab-
omination and vncleannes, the ^fstinke
whereof hath infected heauen and earth,
and no perfumes coulde euer delaie it
in the nostrils of God, but onely the suffe-
ring of Christ beeing ^ga sacrifice of a sweet
smelling saour to God. Wee make it very
daintie to come nere a lazar man that is full
of botches, blaines & sores; but much more
are those men to bee abhorred, which haue
lien many yeares starke ^hdead in sins and tresp-
passes: & therefore now do nothing els but rot
& stinke in the like vgly lothsome carrions.

prima Ratio.

^f Ro. 8. 20.

^g Eph. 5. 2.

^h Eph. 2. 1.

Secōdly, he which is no Christian is vnder
the power of darknes hauing Sathan for his
Prince and God, and giuing vnto him in
token

2^a Ratio

ⁱ 2. Cor. 4.

^k Luke 11.
24.

token of homage his best partes, even his minde and conscience^k to bee his dwelling place: and his whole conuersation is nothing else but a perperuall obedience to Sathan. If Atheists, & worldlings & carnal gospellers were perswaded of the truth of this (as it is most true) it would make them howle & cry, though now they liue at ease without feeling any prick of conscience for sinne. And if they had but the least sense of it in the worlde, it woulde make their flintie hearts to bleede, and it woulde make them shedde riuers of teares. But how long shall they continue in this vile estate? Truely, vntill they come to Christ: awake therefore thou that sleepest, and stand vp from the dead and Christ shall giue thee light: Open thine heart to receiue Christ, and then hee will come & binde the strong man Sathan, and cast him out, and dwell in thee himselfe.

Thirdly, hee which is no Christian is in danger of al the iudgements of God, so that euery moment some of them may befall him. He may perish sodainly by water with the olde world, he may bee consumed with fire and brimstone with Sodome and Gomorrha, hee may bee swallowed vp of the
earth

earth with Core, Dathan, and Abyram, hee may hang himself with Iudas, he may haue his braines dashed against the ground and bee eaten vp of dogs with Iesabell, he may die in the hardnes of heart with Pharao, he may dispaire with Caine and Iudas, he may be stricken with sodaine death with Ananias and Saphira his wife, he may be eaten of wormes with Herode, hee may bee smitten with trembling that he cannot heare Gods worde with Foelix, hee may voide his guts at the stoole with Arius, he may crie at his death that he is damned with Latomus, he may bee left vnto himselfe to mocke, blaspheme, and renounce Christ with Iulian: and hee may suffer manie more fearefull iudgements, whereof the Lord hath ¹ great ¹ Deut. 32. store and all tend to the confounding of ³⁴ them which will not be humbled vnder his hand. Contrariwise the true Christian is so farre out of the reach of Gods iudgements that they cannot hurt him: ^m Christ is a ^m *co-* ^m *uering and a cloude* against the heat and tempest of Gods iudgements ⁿ when a mans ⁿ *Exo. 12.* heart is sprinkled with the bloud of this im- ^{22.} maculate Lambe, all the plagues of God passe ouer him.

In the destruction of Ierusalem the
righ-

• Ezec. 9. 4 ° righteous beare a marke in their foreheads and are saued. Therefore let him that hath regard to his owne safetic become a Christian.

Thirdly; the man which is no Christian is in danger of eternall death and damnation in hell fire. and they which fall into this estate it had beene ten thousand folde better for them if they had neuer beene borne, ^{P 1. Theff.} ^{1. 9.} ^P for they are quite separated *from the presence of God and from his glorie:* al the company they haue is with the Diuell and his Angels. Their bodies and soules are tormented with infinite horroure and anguish arising of the feeling of the whole wrath of God, in which as into a bottomlesse sea, they are plunged.

Thus they are alwaies dying, and yet are neuer deade: Furthermore the length of this torment must bee considered which greatly aggrauates the paine. If a man might be deliuered from the panges of hell when he had suffered them so many yeares as there be droppes in the sea or little sands in the whole earth, it were some comfort: but after that those yeares be expired there shall come no release, but the damned shall continue in shriking, yelling and gnashing of

of teeth, enduring the consuming heate of Gods wrath without any ende for euer and euer. Yea to goe further, a wicked man carrieth an hell about him in this life, namely, an euill conscience, which if it bee neuer so litle touched with any of Gods anger, a mā shall feele himselfe to haue euen the panges of hell in his heart. Nowe therefore all they that woulde escape out of this hellish and damnable estate, while they haue time let them pray for the pardon of their sinnes in Christ, and walke according to the spirite in newnes of life, and then they may assure themselues, that there is no condemnation can belong to them. And it must be alwaies remembred that he which would liue, when he is dead, must die while he is aliue, namely to sinne. And againe he which would rise to eternall life in the daie of iudgement, must rise from sin before he die, vnto newnes of life.

The fourth reason: God hath appointed vnto euerie man that liueth in the Church a certaine time of repentaunce, and of comming to Christ. And hee which mispendeth that time and is not made a Christian then, can neuer bee saued. This made our Sauour Christ weepe for
Hieru-

la
A Ratio.

⁹ Luke 19. Hierusalem and say. ⁹ *O if thou hadst knowne at the least in this thy daie, those things which belong to thy peace, but now are they hidden from thine eyes.*

⁴²
^r ver. 44.

^r Luke 13.
ver. 24.

And further signifieth the destruction of Hierusalem ^r because she *knew not the time of hir visitation*. Againe, the neglecting of this time is one cause, why not one or two, but manie ^r shall seek to enter into the kingdom of heauen, and yet shall not be able. It is a maruailous thing, that they which seek to be saued should perish, but the fault is theirs which seeke when it is too late. Nowe therefore thou secure worldling, thy conscience telleth thee that thou hast not yet repented and that thou art not as yet a liuely member of Iesus Christ. And thou knowest further, that howsoever thou art aliue at this time, yet thou hast no lease of thy life. God may call thee foorth of this worlde the next yeare, the next weeke, the next howre: Yea he may strike thee with sodaine death at this very present. And in verie truth, if thou goest foorth of this world beeing no Christian, thou goest damned to hell. Wherefore delaie not one minute of an hower longer, but with all speede repent and turne vnto God, and bring forth fruites worthie of amendment of life, that all thy

sinnes

finnes may be done away, when the day of death, or the day of iudgement shal be. And doe not thinke with thy selfe that it shall be sufficient to differre thy turning vnto God till the last ende. For late repentance is sel- dome true repentance. And he which continueth long in any sinne is in a dangerous case. If a man lie long in any disease he will scarce recouer his former health: and hee which is growen in the custome of any sin, and the sinne is become ripe in him, it is a thousand to one, he is neuer saued; according to that of saint Iames, *'sinne being perfected bringeth forth death.*

' Iam. i. 13

The fift reason. Eternall life is a thing desired of all men: yet none shall be made partakers of it, but the true Christian, and the glorious estate of this life woulde mooue any man to be a Christian. First of all, they which haue eternall life are freed from all pains, sickenneses, infirmities, hunger, thirst, cold, wearines; from all sin, as anger, forgetfulness, ignorance; from hell, death, damnation, Sathan, & from euery thing that causeth miserie: according to that of saint Iohn, And "God will wipe away all teares from their eyes: & there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine;

s Ratio.

" Reuel.

21.4

114 The estate of a Christian

for the first things are passed. Secōdly the faithful shall be in the preſence of Gods Maieſty in heauen there to behold his face, that is, his

²Ioh.17.24

glorie, as our Sauour Chriſt ſaith, *Father^x I will that they which thou haſt giuen me, be with me euen where I am, that they may beholde my glorie which thou haſt giuen me.* And Dauid ſaith. *In*

^y Pſal.16.

11.

Reuel.22.4

²1.Cor.15

28.

thy preſence is fulnes of ioy, and at thy right hand there are pleaſures for euermore. Thirdly, they

² ſhall haue ſuch an excellent communion with God, that he ſhalbe vnto them *all in all.*

For in the end of the world, whē the whole number of the elect is accompliſhed Chriſt ſhall preſent them to his father, and as he is mediator he ſhal ceaſe to be a King, a Prieſt,

²1.Cor.15

24.

a Prophet, as Paule ſaith ² then ſhall be the ende, when he hath deliuered vp the kingdome to God: euen the Father, when he hath put downe all rule, al authoritie and power. Againe, among the elect there ſhall not bee king and ſubiect, father, mother, child, maiſter, ſeruant, noble, i, noble, rich, poore, liuing, dead. Some will ſay, what then ſhall there be? I anſwere, one glorious and euerlaſting God, the Father, the Sonne, and the holie Ghoſt, ſhall bee in all the elect, all that heart can wiſh and deſire. Men ſhall not be in darkeneſſe, neither ſhall they neede the light of the Sunne, Moone,

or

or Starres, God himselfe immediately shall be their light^b as Iohn saith. *And the Citie* ^{b Reuel. 21}
hath no neede of the Sunne, neither of the Moone ^{23.}
to shine in it. for the glorie of God doth light it, and
the Lambe is the light of it. Men shall not then
neede meate, drinke, clothing, sleepe, recreation,
fire, shade, respiration, or any other such like,
but God himselfe immediately shal be their
life and all things concerning life by Christ.
Which Iohn signifieth, when he saith that he
 saw a pure riuier of water of life, cleere as Christal ^{c Reuel.}
proceeding out of the throne of God & of the Lamb; ^{22.1.2.}
there being by either side of it the tree of life which
bare two manner of frutes, and gaue fruit euerie
moneth. And whereas God is continually to
be worshipped in heauen: they neede no o-
ther tabernacle or temple thereunto, but
God himselfe shall be their temple: as Iohn
saith, ^{d Reuel.}
 I saw no temple therein: for the Lorde God ^{21.22.}
almightie and the Lambe are the temple of it.
Fourthly, from this glorious communion
which is betweene God and Christ as he is
man, and all the saints which are his mem-
bers, there ariseth an vnspeakeable ioy and
gladnes wherewith they are filled. Dauid
saith, ^{e Psal. 36.}
that Gods children shall be satisfied
with the fatnes of his house, and that he shall gine
them drinke out of the riuers of his pleasures. This

ioye vndoubtedlie is infinite, and the Saintes are not onelie replenished with it but they are also swallowed vp of it as with an huge and infinite sea of waters, as may appeare in Peter, who at the transfiguration of Christ, was so rauished out of measure with ioy at the sight of it that he quite forgot himself, saying^f to Christ, *Maister it is good being here: let vs make three tabernacles here, one for thee, one for Moses, and an other for*

^f Mat. 17. 4

⁵ Elias.

⁸ Reuel. 8.

^{ver. 11. 12.}

⁸ Phil. 3. 8.

Lastly, out of this communion ariseth a perfect loue of God whereby the Saintes loue God with all their hearts, with all their soules, and strength, and this loue sheweth it self in that they are eternally occupied in⁸ worshipping God by singing of songes of praise and thanks giuing vnto him. Now the seeing the kingdome of heauen is so glorious, and none can haue it but the true Christian, let all men accompt the best thinges in this worlde^h as drosse and dung, so that they may obtaine Christ and his righteousness.

sexta Ratio

The last reason is the endlesse loue of Iesus Christ shewed in his death and passion. Thou art by nature the childe of wrath and vengeance. Sathan hath wounded thee with manie a deadlie wounde of

sinne

sinne: thou liest bleeding at the heart and
 and art like to die eternally. Thou being
 in this estate there is no Man on earth, no
 no Saint in heauen, no Angell, no creature
at all is able to helpe thee; Christ onely
was able; hee therefore came downe from
heauen and became man, for this cause, to
worke thy deliuerance. Furthermore in
 the curing of the wounde of sin, no hearbe,
 no water, no plaister, no Phisicke, can doe
 thee any good: onely the bodie and bloude
of Christ is soueraigne for this matter, be-
 ing stieped in the wrath of G O D. Hee
 therefore subiected himselfe to the death,
 euen the death of the Crosse vpon which
 hee suffered the wrath of God due to the
 sinne of mankinde: and of his owne heart
 bloude hee tempered for thee a soueraigne
medicine, to heale all thy woundes and
fores.

*Christ only
 did deliuer
 vs*

#

Nowe therefore despise not this mer-
cie; seeke vnto Christ, lay open all thy
 fores, pray him, that hee woulde vouchsafe
 thee if it bee but one droppe of his bloude:
 then he will come vnto thee by his holy spi-
 rite, he will wash and supple thy wounds in
 his blood and binde them vp. He is the
tree of life the leaues whereof heale the nations.

Exhortatio

^h Reuel.

22.3.

If thou get but one leafe of him thou art well, it will heale thee and restore thy dead soule that thou maiest liue eternallie in the kingdome of heauen. If this reason will not mooue thee to be a Christian, thy case is desperate. It is the best reason that Paule could vse to this purpose. *As obedient children* (saith he) *fashion not your selues vnto the former lustes of your ignorance,* ⁱ *but as hee* ¹ *which hath called you is holie, so bee yee holie in all manner of conuersation.* His reason followeth. ^k *Knowing that yee were not redeemed with corruptible thinges as siluer and golde from your vaine conuersation receaued by the tradition of the Fathers, but with the precious bloud of Christ, as a Lamb undefiled and without spotte.*

ⁱ 1.Pet.1.

ver.14.15.

^k ver.18.

19.

*Ad mundanos
alloguatur*

² Math.8.¹ Colloff.1

ver.9.10.11.

Thus much haue I spoken to the worldling who in his heart makes no more account of Christ then of his olde shooes: and who had rather bee without Christ, then be without his pigges, with the Gadarenes. Nowe for the true Christians I haue nothing to saie but this. The Lorde increase the number of them. And ¹ the Lorde fulfill them with the knowledge of his will in all wisdome, and spiritual vnderstanding, that they may walke worthie of him

him, and please him in all thinges, beeing
fruitfull in all good workes and increasing
in the knowledge of God. And whereas
they are at continuall warre against the
flesh, the world, and the Diuel: Lord Iesus
strengthen them with all might through
thy glorious power, vnto all patience and
long suffering with ioyfulness. And deere
father of all mercie plant that gouerne-
ment in thy Church euerie where which
thou hast reuealed in thy worde. That
thy Saintes may worshippe thee in those
meanes, in that order and comelines, which
thou hast appointed, abounding in
righteousnes, peace of consci-
ence, and ioy of the holy
Ghost, Amen,
Amen.



A Dialogue of

the state of a Christian man,

betweene Eusebius a perfect Christian,

and Timotheus a wise Christian, and the

most of it was gathered here and there

out of the sweete and sauorie wri-

tings of Maister Tindall and

Maister Bradford.



Timotheus. Because of our
auncient acquaintance and
familiaritie (deare friende
Eusebius) I will make bolde
with you to aske such que-
stions as may be for my edi-

fication and comfort, and of no other mat-
ters but euen of religion, whereof I see you
are an olde professor. And first of all, let me
be bold to aske this question of you, how it
pleased God to make you a true Christi-
an, and a member of Christ Iesus whom
I see you serue continually with a feruent
zeale.

Questio
prima }

Eusebius.

Eusebius . For that olde acquaintance that was betweene vs , and for that you are desirous to liue a godly life in Christ Iesus, I will not conceale the good worke of my God in me: therefore I pray you marke a little what I shall say , and I will declare vnto you the truth euen foorth of the feeling of mine owne conscience . The fall of Adam did make mee the heire of vengeance and wrath of God, and heire of eternall damnation, and did bring mee into captiuitie and bondage vnder the Diuell : And the Diuell was my Lorde and my ruler, my heade, my gouernor, and my prince, yea, and my god. And my will was locked & knit faster vnto the will of the Diuell , then coulde an hundred thousand chaines binde a man vnto a post . Vnto the Diuels will did I consent with all my heart , with all my minde , with all my might , power , strength , will and life : so that the lawe and will of the Diuell, was written as well in my heart , as in my members , and I ran headlong after the Diuel with full soule , and the whole swing of all the power I had : as a stone cast vp into the aire commeth downe naturally of it self with al the violent swing of his own weight. O with what deadly & venemous heart did

*Adams fall
maketh his
posteritie
heire of hell*

I hate mine enemies? with howe great malice of minde inwardlie did I sleigh and murder? With what violence and rage, yea with what feruent lust committed I adulterie, fornication, and such like vncleannes? With what pleasure and delectation like a glutton serued I my bellie? With what diligence deceiued I? Howe busilie sought I the things of the world? whatsoeuer I did worke, imagine or speak, was abhominable in the sight of God, for I could referre nothing vnto the honour of G O D: neither was his lawe or will written in my members or in my hart, neither was there anie more power in me to followe the will of G O D then in a stone to ascend vppward of it selfe. And besides that I was a sleepe in so deepe blindnesse that I could neither see nor feelee in what miserie, thraldome, and wretchednes I was, till Moses came and awaked mee and published the lawe. When I heard the lawe truelie preached how that I ought to loue and honour God with all my strength and might from the lowe bottome of the heart, because hee did create mee lord ouer it, and my neighbour, yea mine enemies as my selfe inwardlie from the ground of my heart, because God hath made them after
the

the likenesse of his owne Image, and they are his sonnes as well as I, and Christ hath bought them with his blood, and made them heires of euerlasting life as well as I: and howe I ought to doe whatloeuere God biddeth and to abstaine from whatloeuere God forbiddeth, with all loue and meekenesse, with a feruent and burning lust from the entire of the heart. Then beganne my conscience to rage against the lawe and against God. No fea, bee it neuer so great a tempest was so vnquiet, for it was not possible for mee a naturall man to consent to the lawe that it should be good, or that God should be righteous which made the lawe: in as much as it was contrarie vnto my nature, and damned mee and all that I could doe, and neuer shewed mee where to fetch helpe, nor preached any mercy^a: but onelie set mee at variance with God, and prouoked and stirred mee to raile on God, and to blaspheme him as a cruell tyrant. And indeed it was not possible to doe otherwise, to thinke that God made me of so poisoned a nature, and gaue me an impossible lawe to performe: I beeing not borne againe by the spirite, and my wit, reason, and will beeing so fast glewed, yea nailed

and

^a Rom. 4.

and cheined vnto the wil of the Diuell. This was the captiuitie and bondage whence Christ deliuered mee, redeemed and loosed me. His bloud, his death, his patience in suffering rebukes and wronges and the full wrath of God, his prayers and fastings, his meekenes & fulfilling the vttermost points of the lawe, appealed the wrath of God, brought the fauour of God to mee againe, obtained that God should loue mee first, & be my father, and that a mercifull father that would consider my infirmitie & weaknesse, and would giue mee his spirit againe which hee had taken awaie in Adam, to rule, gouerne, and strengthen mee, and to breake the bandes of Sathan wherein I was so straight bound. When Christ was on this wise preached, and the promises rehearsed which are cōtained in the booke of God, (which preaching is called the gospel or glad-tidings,) and I had deepe lie considered the same: then my heart began to waxe soft & melt at the bounteous mercie of God and kindnesse shewed of Christ. For when the gospel was preached, the spirite of God (me thought) entred into my heart, and opened my inward eyes, and wrought a liuely faith in me, and made my

wo-

*the power of
ye gospel.*

woful conscience feele and taste how sweet a thing the bitter death of Christ is, & how merciful & louing God is through Christs purchasing and merits, and made mee beginne to loue againe, and to consent to the lawe of God how that it is good and ought so to bee, and that G O D is righteous that made it: lastlie it wrought in me a desire to bee whole, and to hunger and thirst after more righteousnesse and more strength to fulfil the law more perfectlie: and in all that I doe or leaue vndone to seeke Gods honour and his will with meeknesse euermore condemning the imperfectnes of my deeds by the law.

Now then this good work of God to my saluation standeth in two pointes, the working of the law, and the working of the gospel: the preaching of the lawe was a key that bound and damned my conscience, the preaching of the gospel was an other key that loosed me againe. These two salues (I meane the lawe & the gospel) vsed God & his preacher to heale and cure mee a wretched sinner withall. The lawe did driue out my disease and made it appeare, and was a sharpe salue and fretting corasue, & killed the dead flesh, and losed and drewe the sore out

out by the roote, and all corruption. It pul-
led from me all trust and confidence I had
in my selfe, and in mine owne workes, me-
rits, deseruings, and ceremonies, and rob-
bed me of all my righteousnes, & made me
poore. It killed me in sending me downe to
hell, and bringing mee almost to vtter des-
peration, & prepared the way of the Lord,
as it is written of *Iohn Baptist*. For it was not
possible that Christ should come vnto mee
as long as I trusted in my selfe or in any
worldly thing, or had anie righteousnes of
mine owne, or riches of holie workes. Then
afterwarde came the Gospell a more gentle
plaister, which souped and swaged my
wounds of my conscience and brought me
health: It brought the spirit of God, which
loosed the bandes of Sathan, and coupled
me to God & his wil through a strong faith
& seruēt loue. Which bands were too strong
for the Diuell, the world, or anie creature to
loose. And I a poore & wretched sinner felt
so great mercie that in my selfe I was most
sure that God would not forsake mee, or e-
uer withdrawe his mercie and loue from
mee,. And I boldlie cryed out with
Paul, saying. Who shall separate me from
the loue of G O D, &c. Finallie, as
before

Rom. 8.

26 before when I was bound to the Diuell and his wil, I wrought all manner of wickednes, for I coulde doe no otherwise, it was my nature: euen so nowe since I am coupled to God by Christes bloud, I do good free-
lie, because of the spirit and this my nature. And thus I trust I haue satified your first demaund.

Timoth. Yea, but mee thinkes you doe too much condemne your self in respect of sinne. For I can remember that from your child-hood you were of a good and gentle nature, and your behavior was alwaies honest and ciuill, and you could neuer abide the companie of them which were roisters and ruffians, and swearers, and blasphemers and contemners of Gods word, and drunkards, which nowe are tearmed good fellows. And your dealing with all men hath beene euer commended for good, faithfull and iust. What meane you then to make your self so abhominable and accursed, and to say, you were so wholie addicted vnto wickednesse, and your will so fearefully and miserablie in captiuitie vnto the will of the Diuell.

Euseb. Brother *Timoth.* I know what I would say, God giue mee grace to speake it with more

more liuelie feeling of my weaknes, & with a more bitter detestation of my sinne. By nature through the fall of Adam am I the childe of wrath, heire of the vengeance of God by birth: yea and so from my first conception: And I had my fellowship with the damned diuels vnder the power of darknes and rule of Sathan, while I was yet in my mothers womb: and although I showed not the fruites of sinne as soone as I was born nor lōg after: yet was I full of the naturall poyson, frō whence all wicked deeds do spring, & cānot but sin outwardly, as soone as I am able to work (be I neuer so yong) if occasion be giuen: for my nature is to sinne as is the nature of a serpent to sting: and as a Serpent yet young, or yet vnrought forth is full of poyson and cannot afterwarde (when time and occasion is giuen,) but bring forth the fruites thereof. And as an Adder, a Toad, or a Snake is hated of man, not for the euill it hath done, but for the poyson that is in it, and hurt which it cannot but doe: so am I hated of God, for that naturall poyson which is concieued and borne with mee before I doe anie outward euill. And as the euill which a venomous worme doth, maketh it not a serpent,

K but

but because it is a venemous worme therefore doth it euill, and poysoneth: euen so doe not our euill deedes make vs euill first, but because wee are of nature euill, therefore doe we euill, and thinke euill, to eternall damnation by the lawe, and are contrarie to the will of God in our will, and in all things consent vnto the will of the fiend.

Timoth. As yet I neuer had such a feeling of my sinne as you haue had: and although I woulde bee loth to commit anie sinne, yet the lawe was neuer so terrible vnto me, condemning me, pronouncing the sentence of death against mee, and stinging my conscience with feare of euerlasting paine, as I perceiue it hath beene vnto you: therefore I feare oftentimes least my profession of religion should be onelie in truth mere hypocrisie, I praie you let me heare your minde.

NoEa

Euseb. A true saying it is that the right waye to goe vnto heauen, is to sayle by hell, to and there is no man lyuing that feeleth the power and vertue of the bloude of Christ, which first hath not felt the strange paynes of hell. But yet in these paines there is also difference: and it is the will of God that his childreu in their conuersion shall some

of

of them feele more and some lesse. *Ezechias* Esaie 38.
on his death bedde complaineth that the
Lorde breaketh his bones like a Lion, that
he could not speake by reason of paine, but
chattered in his throte like a Crane, and
mourned like a Doue. *Iob* saith, that God is Iob. 6. 4.
his enemie and hath set him vp as a marke Iob. 13.
to shoote at, and that the arrowes of the al-
mightie are vpon him, and that the poison
of them hath dronke vp his spirite. *Dauid* Psal. 132.
bewaileth his estate in manie Psalmes, but
especiallie in the 130. Psalme, where he be-
ginneeth on this manner: Out of the deepe
places haue I called vnto thee O Lorde,
which is as though hee shoulde saie; O my
poore soule fall not flatte downe, vexe not
thy selfe out of measure: the burden of thy
finnes presse thee sore indeede but bee not
for all that quite ouerwhelmed: thou art
thrust downe so lowe into the depth of
deepes that thou had neede crie aloude
to bee hearde of him which dwelleth in
the highest heightes: and the euerbur-
ning hell fire is not farre from that lake
whither thine iniquities haue plūged thee,
so that thou maiest perceiue as it were the
Eccho of their cries and desperate how-
lings which bee there cast out of all hope

of euer comming forth. But the Lord which bringeth forth euen to the borders of hell his best beloued when they forget themselves, knoweth also how well to bring them backe againe. Goe no further then downwarde, but lift vp thy heart together with thine eie, and seeke vnto the Lord, to reach vnto thee his mercifull and helping hand. Again in the scriptures wee finde examples of men conuerted vnto the Lord without anie vehement sorrowe of their finnes. What anguish of conscience had the theefe vppon the crosse for his former life in his present conuersion at the houre of death? How was *Lidia* dismayed and cast downe in respect of hir wickednesse, like as *Dauid* was or *Iob*, whose heart God onelic is saide to haue opened to giue attendance to the preaching of Paul and Silas, who also euen presentlie after was readie to entertaine them, and to make them a feast in hir house, which she could not haue done if shee had beene in the perplexities of *Ezechias* or *Dauid*. The same may be spoken of the Iailer, and of them which hearde *Peters* Sermon at Ierusalem, who for all that they had murdered our Sauior Christ, yet in their conuersion, their harts were onely for the time pricked.

ked. So then God in preparing vs, which in truth are nothing but fleshly and stincking dounge-hils of sinne, nay verie vncleannesse & pollution it selfe, I saie, in preparing vs to be the tēples of his holy spirit to dwell in, & the store-houses to horde vp his heauenlie graces in, doth otherwhiles vse a milde and gentle remedie, & maketh the law to looke vpon vs, though with no louing & gentle, yet with no feareful countenance, & otherwhiles in some he setteth a sharp edge vpon the law, & maketh it to wound the hart very deepe, and as a strong corasieue to torment them, & to frette & gnawe vpon their consciences. And we see by experience that a botch or a bile in a mans bodie, is as wel eased of the corruptiō that is in it by the pricking of the point of a small needle as by the launcing of a great raser. Wherefore if God by his spirit haue wrought in you sorrowe for sinne in anie small measure, though not in as great measure as you desire, you haue no cause to complaine: and in that you are greeued & sorrowfull for your finnes, it is a good token of the grace of God in you.

Timoth. Surelie this is a great comforte you giue mee, God make mee thankfull for it. And I praie you more plainly shew

me the state of your life till this houre, that I and all other may take warning by it.

Euseb. That which may doe good vnto other men I will neuer conceale though it be to my perpetuall shame. As I was conceiued & born in sin, so my Parēts brought me vp in ignorāce & neuer shewed me my shame and miserie by Gods law: & I liued a long time, euen as a man in a dead sleepe or trance, and in truth I liued as though there were neither heauen nor hell, neither God nor Diuel. And the Diuel himself (as now I perceiue) did often perswade my secure conscience that I was the child of God, and shoulde be saued as well as the best man in the world: and I yeelded to this perswasion, and did verilie thinke it: so that when the preacher for wickednesse and securitie denounced Gods iudgementes and hell fire, I haue saide vnto my neighbours that I hoped I should be saued, and he should goe to hell: and when I was asked whether I could keepe all the commandements of the lawe I saide that I coulde, and being asked whether I neuer sinned: I saide I thought that otherwhiles I did, marrie for them which were but fewe, I hoped God woulde haue mercie, and haue me excused. And all my
neigh

neighbors were glad of my company, they spoke well of me, and I was taken for an honest man, when as indeed, before God I was a vile beast, & the childe of wrath, inspired with the spirite of the Diuell continuallie. Well; afterward I heard the law preached and I sawe and remembred manie fearefull iudgements of G O D vpon men whom I in reason thought were as good men as I, then I beganne to consider mine owne estate, and to perceiue my sinnes, and my cursednesse, and vpon a time aboue all other, the curse of the lawe made mee inwardlie afraide, and my flesh then beganne to tremble and quake: then I could not sleepe in the night season, I was afraide of euerie thing. If I were in my house, I thought the house would fall on my head; if abroad, I thought euerie crannie of the earth would open it selfe wider and swallow me. I started at euerie strawe, and at the moouing of a flie: my meate was lothsome vnto me, and I thought I was not worthie of so good a creature of God, and that God might iustlie turne it to my bane: the greefe of my heart for my life past made me shed abundance of tears: and vpon that I remembred (that I had heard read in the

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Church, in Dauids Psalmes, that his teares were his drinke, and that hee did wette his bed with teares. And now the Deuill changed both his coate and his note, & in fearefull manner cryed in my eares, that I was a reprobate, his childe: that none of Gods children were as I am, that this grieve of my soule was the beginning of hell. And the greater was my paine, because I durst not open my minde vnto anie for feare they shoulde haue mocked mee, and haue made a iest of it. Wherefore I was fayne to go to a godlie learned Preacher: I shewed myne estate vnto him? after I had continued with him the space of two or three daies. I receiued comfort both by the promises of mercie, which hee shewed mee in the booke of God, and by his feruent godlie and effectuell prayers: and I thanke God euer since I haue had some assurance (in spite of the Deuill) that I doe apperteine to the kingdome of heauen, and am nowe a member of Iesus Christ, and shall so continue for euer.

Timoth. How know you that God hath forgiuen your sinne?

Euseb. Because I am a sinner & he is both able and willing to forgiue me.

Timoth.

Timoth. I graunt that hee is able to forgive you, but how know you that he will? you know your finnes are very great.

Euseb. I graunt: but Christs passion is far greater: and although my finnes were as red as scarlet and as purple, yet they shall be as white as snow, and as soft as wooll.

Timoth. Oh but you haue sinned verie often.

Euseb. Tell mee not I pray you what I haue done, but what I will doe.

Timoth. What will you doe?

Euseb. By Gods grace it is my full purpose, and my earnest praier to God is, hereafter to take better heede, and to amend my former life.

Timoth. Is that inough thinke you?

Euseb. What lacketh?

Timoth. The fauour and mercie of God, that may cleane forsake you.

Euseb. Nay that I will neuer graunt: for I am certainly perswaded of the fauour & mercie of God euen to the saluation of my soule.

Timoth. Oh shewe mee that, that is the thing I earnestly desire, to bee assured of Gods speciall goodnes, euen by your feeling.

Euseb.

Euseb. According as God hath giuen me to feele the same so will I shewe it you. And first of all the dealing of God towards me is a good argument to mee. In the first commandement, God hath commaunded me to take him to bee my God, and in the Lords praier he teacheth me to call him father: he hath created the world generallie and euerie creature particularlie for man & so for me, to serue for my commoditie, necessity, and admonition. Also he hath made me after his owne image, hauing a reasonable soule, body, shape, where he might haue made me a Toad, a Serpent, a Swine, deformed, frantick. Moreouer, he hath wōderfullie preserued me in my infancie, childhood, youth, middle age hitherto from manifold dāgers & perils: all which do confirm in me a perswasion of Gods fatherlie loue: & that I should not doubt hereof: where I might haue beene borne of Turks, lo it was the wil of God that I should be borne of Christian Parēts, & be brought into Gods Church by Baptisme, which is the Sacrament of adoption, & requireth faith, as wel of the remission of my sins as of sanctification and holines to bee wrought of God in mee by his grace and holie spirite: where I might haue
beene

been borne in an ignorant time and region,
God would that I shoulde be borne in these
daies and in this countrie where is more
knowledge reuealed then euer was here or
in manie places els is. Where I might haue
beene of a corrupt iudgement & entangled
with manie errours of Papistris, & of the fa-
milie of loue, & of that hypocritical Brown,
by Gods goodnes my iudgement is refor-
med, and he hath lightened mine eies to see
& my heart to imbrace his sincere truth. By
all which things I doe confirme my faith of
this that God alwaies hath beene, is, and
wil be for euer my father, & at my departing
forth of this world will giue me the crowne
of euerlasting glorie. 2. Secondlie when as
man is euermore doubting of the promises
of God be they neuer so certain, God of his
infinite mercie to preuent all occasions of
doubting, promiseth to giue his owne spirit
as a pledge, pawne, or earnest pennie vnto
his children of their adoption & election to
saluation. Now since it pleased God to call
me from hypocrisie to bee a member of his
Church, I feel that in my self which I neuer
felt or heard of before. In times past, I came
to praiers and to the preaching of Gods
word euen as a Beare commeth to the stake,
now

now the word of God is meate and drinke to me, and praier is no burden vnto me, but my ordinarie exercise. If I rise in the morning I am not well till I haue praied and giuen thanks to God, if I doe any thing it commeth into my minde to pray. In my praiers I finde great ioy and comforte and the exceeding fauour of God, I neuer think I can well take my rest, or doe anie thing else except first I aske it at Gods hande in Christ. Lastlie, when my minde and heart is whollie occupied in worldlie matters, I am stirred vp, and as it were drawne to pray vnto God for the remission of my sinnes, and the assurance of my saluation, and in praier I haue had those grones which for their greatnes cannot bee exprest. Nowe from whence commeth all this? From the Diuell? No. In these actions I haue found him my enemy, and a continuall hinderer of them. For he by his craft when I haue beene heauie and weake, hath assailed to prouoke me to some sinnes whereunto my cursed nature was most giuen, and I hauing yeelded to him, haue beene so hardened and blinded by those sinnes, that for a time I haue made light account of the worde of God and praier. Well then, peraduenture
this

this came from mine owne selfe ? No neither. This cursed nature of mine hath beene more pleased and delighted with sinne, and with the pleasures of the world, then with such exercises, from which it draweth mee & presseth me down as lead. I cannot think that such a poisoning Cockatrice can laie such good egges, or that wild crabbe trees (such as all men are in Adam) can bring forth sweete fruites according to the will of God, except God plucke them forth of Adam, and plant them in the garden of his mercie, and stocke them, and graft the spirite of Christ in them. Wherefore these are the workes of Gods spirit, and my conscience is thereby certified that God hath giuen me the spirite of adoption, and therefore that his fauour and mercie shall continue towards me for euer. For the giftes of God are without repentance, and whome God once loueth, him hee loueth for euer. Thirdlie, there bee certaine fruites of Gods children which I finde in mee, by which 31 I am confirmed in Gods fauour. Saint Iohn in his first epistle saith, that hereby wee know that wee are translated from death to life because we loue the bretheren. Truelie I feelee in my heart a burning loue towards them

them which are good Christians though I neuer knewe them nor saw them, and I am verie desirous to doe anie good for them: and if drops of my heart bloude would doe them good they should haue them. Moreover I hate all sinne and wickednesse with a bitter hatred, and I long to see the comming of my sauiour Christ to iudgement, I am grieued and disquieted because I cannot fulfill the law of God as I ought, all which I haue learned foorth of Gods word to be tokens of Gods children. And thus you see what euidence I haue to shewe that I am a true member of the Church militant and in the fauour of God.

Timoth. Haue you a stedfast faith in Christ (as these arguments seeme to proue) without all wauering, doubting, and distrusting of Gods mercie?

Euseb. No, no. This my faith which I haue in Christ is euen fought against with doubting, & euer assailed with desperation, not when I sinne onely but also in tentations of aduersitie, into which God bringeth me to nurture me & to shew me mine owne heart, the hypocrisie & false thoughts that there lie hid, my almost no faith at al, and as goe little loue, euen then happily whē I thought the
my

my self most perfect of all; for when tentations come I cannot stand, when I haue sinned faith is feble, when wrong is done vnto mee I cannot forgiue, in sicknes, in losse of goods, in al tribulation I am vnpatient, whē my neighbor needeth my helpe that I must depart with him of mine owne, then loue is cold. And thus I learne & feele that there is no power to do good but of God only. And in al such tentations my faith perisheth not vtterlie, neither my loue and consent to the law of God: but they be weake, sicke, wounded & not cleane dead. As I dealt with my parents being a child, so now deal I towards God my louing father. When I was a child my father and mother taught me nurture & wisdom, I loued my father & all his commaundements, and perceiued the goodnes he shewed mee, that my father loued mee, and all his precepts are vnto my wealth and profit, and that my father commandeth nothing for anie need he hath thereof, but seeketh my profit onelie, and therefore I haue a good faith vnto all my fathers promises, and loue all his commaundements and doe them with good will, and with good will goe euerie daie to the schoole: And by the waie happilie I sawe companie plaie,
and

and with the sight was taken and rauished of my memorie, and forgot my selfe, and stoode, and beheld, and fell to plaie also forgetting father and mother & all their kindnes, all their lawes, and mine owne profite also. Howbeit the knowledge of my fathers kindnes, the faith of his promisses, and the loue that I had againe vnto my father, and the obedient minde were not vtterlie quenched, but laie hid, as all things doe when a man sleepeeth or lieth in a traunce. And as soone as I had plaied out all my listes, or else by some had been warned, in the meane season, I came againe to my olde profession. Notwithstanding manie temptations went ouer my heart, and the lawe as a right hangman tormented my conscience, and went nie to perswade mee that my father would thrust me awaie, and hang me if hee caught me, so that I was like a great while to runne away, rather then to returne to my father againe. Feare and dread of rebuke, and of losse of my fathers loue and of punishment, wraстled with the trust which I had in my fathers goodnesse, and as it were gaue my faith a fall. But I rose againe as soone as the rage of the first brunt was past, and my minde was more quiet. And the goodnes

goodnes of my father and his olde kindnes came vnto my reinembrance either by mine owne courage or by the comfort of another . And I beleueed that my father would not put me away or destroie me: and hee hoped that I would doe no more so. And vpon that I got me home againe , dismaied but not altogether faithlesse: the olde kindnes would not let me dispaire, howbeit all the worlde coulde not set mine heart at rest, vntill the paine had beene past and vntill I had heard the voice of my father, that all is forgotten.

Timoth . Seeing that you haue thus plainelie and truelie shewed the weakenes of yours , and consequentlie of all mens faith , shewe mee I praie you howe by the weakenes of faith a Christian is not rather discomforted then comforted and assured of his saluation.

Euseb . God doth not so much regarde the quantitie of his graces as the truth of them, hee approoueth a litle faith if it bee a true faith: yea , if faith in vs were no more but a graine of mustard seede (which is the least of al other seedes) it should be effectual, and God would haue respect vnto it. *Math. 20.* The poore diseased beggar with a lame hande,

hauing the palsie also, is able neuerthelesse to reach out the same and receiue an almes of a king: and so in like manner a weake and languishing faith is sufficiētly able to reach out it selfe and to apprehende the infinite mercies of our heauenlie king offered vnto vs in Christ. Faith in the 3. of Iohn, is compared vnto the eie of the Israelite, which although it were of dimme sight, or looked a squint, yet if it could neuer so little beholde the brasen Serpent, it was sufficient to cure the stings of the fiery serpēts, & to saue life.

Timoth. Seing that you satisfie me in euery point so fully, shew me I pray you, whether a man may be wicked & haue faith, & whether faith entring expelleth wickednes. For I haue heard some saie, that a mā might beleeue the word of God; and yet be neuer the better in his life, or holier thē before he was.

Euseb. Many there are which when they heare or read of faith at once they consent thereunto & haue a certain imagination & opiniō of faith: as whē a man telleth a storie or a thing done in a strāge land that pertaineth not to thē at al: which yet they beleeue & tel as a true thing, & this imagination or opinion they call faith, Therefore as soone as they haue this imagination or opinion

In their heartes, they saie, verilie, this doctrine seemeth true, I beleue it euen so: thē they thinke that the right faith is there, but afterward when they feele in themselves no maner of working of the spirite, neither the terrible sentence of the law, & the horrible captiuity vnder Satan, neither can perceiue any alteration in theselues & that any good works follow, but find they are altogether as before, & abide in their old state, thē think they y faith is not sufficient, but that works must be ioined with faith to iustificatiō: but true faith is only the gift of God, & is mightie in operation, euer working, being full of vertue: it renueth man, & begetteth him a fresh, aldreth him, changeth him, & turneth him altogether into a new creature & conuersatiō: so that a mā shal feel his hart clean changed, & far otherwise disposed then before, & hath power to loue y which before he could not but hate, & delighteth in that which before he abhorred, & hateth y which before he could not but loue. And it setteth the soul at liberty & maketh hir free to follow the wil of god, & is to the soul as health to y body after y a mā is pined with lōg sicknesses: the legs cannot bear him, he cannot lift vp his hands to help him, his tast is corrupt,

sugar is better in his mouth, his stomacke longeth after flubber sauce and swash, at which a whole stomacke is ready to cast his gorge: when health commeth the change and altereth him cleane, giueth him strength in all his members, lust and will to doe of his owne accorde that which before he could not doe, neither could suffer that anie man should exhort him to doe, & hath now lust in wholesome things, and his members are free and at libertie, and haue power to doe all things of his owne accord which belong to a sounde and whole man to doe. And faith worketh in the same manner as a tree bringes forth fruite, of his owne accorde; and as a man neede not bidde a tree bring forth fruite, so is there no lawe put to him that beleeueth and is iustified through faith, neither is it needefull. For the lawe is written and grauen in his heart his pleasure is dailie therein, and as without commaundement euen of his owne nature he eateth, drinketh, seeth, heareth, talketh, goeth: euen so of his owne nature without anie compulsion of the lawe bringeth forth good workes: and as an whole man when hee is a thirst tarrieth but for a drinke, and when he hungreth abideth but for

for meate, and then drinketh and eateth naturallie. Euen so is the faithfull euer a thirst, and an hungred after the will of God, and tarrieth but for an occasion: and whensoever an occasion is giuen hee worketh naturallie the will of God. For this blessing is giuen them that trust in Christs bloude, that they thirst and hunger to doe Gods will. He that hath not this faith is but an vnprofitable babler of faith, and workes, and neither worketh what hee bableth, nor whereunto his words pretend. For he feeleth not the power of faith nor the working of the spirit in his heart, but interpreteth the scriptures which speake of faith and workes after his owne blinde reason, and foolish fantasies, not hauing any experience in himselfe.

Timoth. Euerie member of Christs congregation is a sinner and sinneth daily some more, & some lesse, for it is written, 1. Ioh. 1. *If we saie we haue no sin we deceiue our selues, and the truth is not in vs.* And Paule, Rom. 7. *That good which I would, that do I not; but that euill which I would not, that doe I.* So it is not I that doe it (saith hee) but sinne that dwelleth in mee. So the Christian man is both a sinner and no sinner, which how it can be shew it me by your experience.

Enseb. I being one man in substance and two men in qualitie, flesh and spirite, which in me so fight perpetuallie the one against the other, that I must goe either backward or forward, and cannot stand long in one state. If the spirite ouercome in tentations, then is shee stronger and the flesh weaker. But if the flesh get a custome, then is the spirit none otherwise oppressed of the flesh then as though she had a mountaine on hir backe, and as we sometime in our dreames thinke we beare heauier then a millstone on our breasts: or when we dreame nowe and then that wee would runne awaie for feare of something, our legges seeme heauier then leade: Euen so is the spirite oppressed and overladen of the flesh through custome, that shee strugleth and striveth to gette vp and to breake loose in vaine, vntill the God of mercie which heareth my grone through Iesus Christ come and loe hir with his power, and put something on the backe of the flesh to keepe hir downe to minish hir strength and to mortifie hir. So then no sinner I am if you regard the spirit, the profession of my heart toward the lawe of God, my repentance and sorrowe that I haue both because I haue sinned and am yet

yet full of sinne, & looke vnto the promises of mercie in our Sauour Christ, and vnto my faith. A sinner am I if you looke to the frailty of my flesh which is a remnant of the olde Adam, and as it were the state of the wild oliue tree, euer and anone when occasion is giuen, shooting forth his branches, leaues, bud, blossome, and fruite also: which also is as the weakenes of one that is newlie recouered out of a great disease, by the reason whereof all my deedes are imperfect, and when occasions be great I fall into horrible deedes, and the fruit of the sinne which remaineth in my members breaketh out. Notwithstanding the spirit leaueth me not but rebuketh mee and bringeth mee home againe vnto my profession, so that I neuer cast of the yoke of God from of my necke, neither yeelde vp my selfe vnto sinne to serue it, but fight a fresh, and beginne a new battaile. And I had rather you should vnderstande this foorth of the Scriptures, by the example of *Ionas* and the Apostles. *Ionas* was the friende of God, and a chosen seruauant of G O D, to testifie his will vnto the worlde. Hee was sent from the Lande of Israell, where he was a Prophet to goe amongst an Heathen people

and the greatest citie of the worlde , then called *Niniue* to preach that within fortie dayes they shoulde bee destroyed for their sinnes: which message the free will of Ionas had as much power to doe as the weakest hearted woman in the worlde had power, if shee were commaunded to leape into a tubbe of liuing snakes and Adders : as hap- pelie if God had commanded Sara to sacrifice hir sonne Isaac , as he did Abraham, she would haue disputed with God ere shee had done it, or though shee were strong enough. Well Ionas hartned by his owne imagination, and reasoning after this manner; I am here a prophet vnto Gods people the Israclits : which though they haue gods worde testified vnto them daylie , yet despise and worshippe God vnder the likenesse of Calues & after all maner of fashions saue after his owne worde , and therefore are of all nations the worst and most worthie of punishment. And yet God for loue of a few that are among them, & for his names sake spareth and defendeth them: how then shal God take so cruel vengeance on so great a multitude of the to whō his name was neuer preached, & therefore are not the tenth part so euill as these. If I therefore shall goe preach,

preach, I shall lie & shame my selfe, and God too, & make them the more to despise God. Vpon this imagination hee fledde from the presence of GOD, and from the countrie where God is worshipped. When Ionas entred into the ship, he laide him downe to sleepe: for his conscience was tossed betweene the commandement of God which sent him to Niniue, and his fleshlie wisdom which dissuaded and counselled him to the contrarie, & at last preuayled against the commaundement, and carried him another way as a shippe caught betweene two streames as the Poets faine the mother of *Meleager* to be betweene diuers affections; while to aduenture hir brothers death shee sought to fley hir owne sonne: wherevpon for verie payne and tediousnesse shee laye downe to sleep to put the commandement out of minde, which did so gnawe and fret hir conscience: as the nature of all the wicked is, when they haue sinned in earnest, to seeke all meanes with riote, reuell, and pastime to driue the remembrance of sinne forth of their hearts, as Adam did to couer his wickednesse with apperns of figge-leaues. But God awoke him out of his dreame, and set his sinnes before his face:

for

for when the lott had caught Ionas, the be-
sure that his sin came to remembrance again,
& that his conscience raged no lesse the the
waters of the sea. And then he thought he
onely was a sinner, and thought also that as
verilie as he had fled from God, as verily God
had cast him awaie: for the sight of the rod
maketh the naturall child not onely to see
and acknowledge his fault, but also to for-
get all his fathers old mercie and goodnes.
And then hee confessed his sinne openlie,
and of verie desperation to haue liued any
longer hee had cast himselfe into the Sea
betimes except they woulde bee lost also.
for all this God prouided a fish to swallow
Ionas. When Ionas had beene in the fishes
bellie a space, the rage of his conscience
was somewhat quieted, and hee came to
himselfe againe, and had receiued a little
hope: and the qualmes and panges of de-
speration which went ouer his heart were
halfe ouercome, then hee prayed to God,
and gaue thanks vnto him. When Ionas
was cast vppon the lande againe then his
will was free, and he had power to go whe-
ther God sent him, and to what God com-
manded him, his owne imagination laid a-
part: for he had ben at a new schole & in
for

fornace wher he was purged of much refuse
& drosse of fleshlie wisdom which resisted
y wisdom of God. For as far as we be blind
in Adam we cannot but seeke and will our
own profit, pleasure & glorie: & as far as we
be taught in the spirit, we cannot but seeke
and will the pleasure of God only. Then Io-
nas preached to *Niniue*, and they repented:
thē Ionas shewed again his corrupt nature
for all his trying in the Whales bellie. He
was so displeased because the *Niniuits* peri-
shed not, he was weary of his life & wished
death for very sorrow, that hee had lost the
glory of his prophecying in y his prophesy
came not to passe, but hee was rebuked of
God, as in his prophesy you may read. The
apostles Christ taught thē euer to be meek
& to humble thēselues: yet oft they strived
among themselues who should be greatest:
the sons of Zebede would sit one on y right
hand of Christ, the other on the left. They
would pray that fire might descend frō hea-
uē & consume the *Samaritans*. Whē Christ
asked, *who say men that I am?* Peter answered
Thou art the sonne of the liuing God, as though
Peter had beene as perfecte as an Angell.
But immediatlie after when Christ preached
vnto them of his death and passion, Peter
was

was angry and rebuked Christ, and thought earnestlie that hee had rauced, and not wist what hee had said, as at another time when Christ was so feruentlie busied in healing the people, that he had no leasure to eate, they went out to holde him, supposing that hee had beene beside himselfe. And one that cast forth Diuelles in Christes name they forbadde, because hee waited not on thē, so glorious were they yet. And though Christ taught alway to forgiue, yet Peter after long going to schole, asked whether men should forgiue seauen times, thinking that eight times had beene too much. And at the last supper, Peter woulde haue died with Christ, but yet within fewe houres after he denied him both cowardly & shamefullie. And after the same manner, though he had so long hearde that no man must avenge himselfe, but rather turne the other cheek to the smiter againe, yet when Christ was in taking, Peter asked whether it were lawfull to smite with the sworde, and taried no answere, but laide on rashlie. So that although wee bee once reconciled to God, yet at the first we be but children and yong scholars, weake and feeble, and must haue leasure to growe in the spirite, if of
know

knowledg, loue, and deeds thereof, as yong children must haue time to growe in their bodies: and so in like manner the sting of the serpent is not pulled out at once, but the poyson of our nature is minished by little and little, and cannot before the houre of death be wholie taken awaie.

Timoth. I perceiue by your godlie discourse, the manifolde conflictē betweene the flesh and the spirite, and that the flesh is like to a mightie Giant, such a one as was Goliah, strong, lustie, stirring, enemie to God, confederate with the Diuell: and the spirite; like to a little childe, such a one as was little Dauid, new borne, weake and feeble, not alwaies stirring: nowe then what meanes do you vse to weaken the flesh, and strengthen the spirit.

Euseb. I vse to tame my flesh with praier and fasting, watching, deedes of mercie, holie meditations & reading the scriptures, and in bodilie labour, and in with-drawing all manner of pleasures from the flesh, and with exercises contrarie to the vices which I finde in my bodie most inclined to, and with abstaining from all things that encourage the flesh against the spirit: as reading of toyes and wanton bookes, seeing of plaies

comparisō
betwixt the
flesh & the
spirite.

plaies and enterluds, wanton communication, foolish iesting, & effeminate thoughts and talking of couetousnes, which Paul forbiddeth Eph. 5. magnifying of worldly promotions . If these will not mortifie my flesh, then God sendeth me some troubles, and so maketh me to grow & waxe perfect, and fineth and trieth me as gold in the fire of tentations and tribulations . Thus verie often he maketh me to take vp my crosse & naileth my flesh vnto it, for the mortifying thereof. Marke this if God send thee to the sea, & promise to go with thee, he wil raise vp a tempest against thee , to prooue whether thou wilt abide by his word , and that thou maist feele thy faith & weakenes and perceiue his goodnes : for if it were alwaies faire weather and thou neuer brought into such ieopardie, whence his mercie onlie deliuereth thee, thy faith should bee onelie a presumption , & thou shouldest be euer vnto God , and mercies vnto thy neighbour. If God promise riches, the waie therevnto is pouertie: whom he loueth him he chasteneth : whom he exalteth, hee casteth downe: whom he saueth he first damnneth : hee bringeth no man to heauen , except he send him to hell first: if hee promise of life

life he slayeth first: when he buildeth he casteth downe all first: he is no patcher, hee cannot abide another mans foundation: he will not worke till all bee past remedie, and brought to such a case that mē may see how that his hād, his power, his mercy, his goodnes, his truth hath wrought altogether: hee will let no man be partaker with him of his praise and glorie: his works are wonderfull & contrarie to mans workes. who euer saue he deliuered his own sonne, his only sonne, his deere son, his darling vnto the death, & for his enemies, to win his enemies, to ouercome thē with loue, that he might see loue & loue again, and of loue likewise to doe to other men, & to ouercome them with well doing. Ioseph saw the Sun and the Moone, and seauen starres worshipping him, neuertheles ere that came to passe, God laid him where he could see neither sun, nor moone neither anie star of the skie, and that many yeres, and also vnderferued, to nurture him, to make him humble & meeke, & to teach him Gods waies, and to make him apte and meete for y^e roome & honor: again he came to it, that he might be strong in the spirit to minister it well. God promised the children of Israel a land with riuers of milke & honie.

yet

yet hee brought them foorth the space of fortie yeares into a lande where in riuers of milke and honie were, but where so much as a drop of water was not, to nurture and teach them as a father doth his sonne, and to doe them good at the latter ende; to seduce their cankered nature, to make them strong in the spirite to vse his benefites aright. Lastlie God promised Dauid a kingdom, and immediatelie stirred vp Saul against him to persecute him, and to hunt him as men doe hayres with gray-houndes and to ferret him out of euerie hole, and that for the space of manie yeares, to turne him, to make him to mortifie his lustes, to make him feel his own diseases: in fine to make him a good man, and a good King.

Timoth. But how if it come to passe that you be tempted to anie great sinne, and the fleshe ouercome the spirit, in what case are you then?

Enseb. There is no bodie here but you & I, and I take you to bee a Christian and a faithfull friende: therefore I will shewe a little of my exhortation. The last yeare by reason of the dearth, I and my familie were put to great pinches, and most commonly we had nothing but bread and water: here

vpou

vpon I bethought mee howe I might get somewhat to releiue my familie: It came into my minde that in our Towne a rich man had a great flocke of sheepe , and that I might take one of them without any hurt of him . I was verie loath at the first : but because there was such great stealing of sheepe , & I was in extremitie, in the night I went among his sheep and tooke a lambe, and I told my familie that it was giuen me: I presently killed it , the skinne and the entralles I burned on my backside, the fleshe wee dressed by quarters, and did eate it with thanksgiuing (as my manner is) but surely verie coldlie , and mee thought my prayer was abominable in Gods sight . After I had thus done, we fared wel for the space of two daies, but I felt my heart hardned, and my lips were almost locked vp, that I could not as I was wont praise the Lord. The third night after, I went with a quiet conscience (mee thought) to my bedde , and then I slept soundlie till three of the clocke in the morning, but I dreamed that one came to carrie me to pryson, vpon that on a sudden I awaked and beeing afraide looked about mee and fell to consider why I should

M

be

be afraide, and I remembred that I had finned againſt God by robbing my neighbor: ô then my feare increaſed, and I thought that hell gaped to deuoure me, and the law looked vpon me with ſuch a terrible countenance, and ſo thundred in myne eares, that I durſt not abide in my bed, but vp & to goe. Then the Diuell affailed me on euerie ſide, to perſwade that God had caſt mee awaie: ſaying, they that be Gods, haue power to keepe his law, thou haſt not, but breakeſt them: Therefore thou art a caſt-awaie and a damned creature, & hell gapeth and ſetteth open his mouth to deuour thee. And I thought with my ſelfe that I had beene alwaies a ranke hypocrite, for as the cloudes of the ayre doe couer the ſunne, ſo that ſometimes a man cannot tell by anie ſenſe that there is anie Sun, the clouds & windes hiding it from our ſight: euen ſo my cecitie and blindneſſe, and corrupt affections, and the rage of my conſcience did ſo ouerſhadow the ſight of Gods ſeed in me, and ſo ouerwhelme his ſpirite as though I had beene a plaine reprobate. And thus it came to paſſe that Dauid making his prayer to G O D according to his owne ſenſe
and

and feeling, but not according to the truth,
desired of God to giue him againe his spi-
rite. Which thing GOD neuer doth in-
deede: although hee made mee to thinke
so for a time: for alwaies hee holdeth his
hande vnder his children in their falles, that
they lie not still as other doe which are not
regenerate. I being thus turmoiled and
stong with the conscience of sinne and the
cockatrice of my poisoned nature, hauing
behelde hirsselfe in the glasse of the righte-
ous law of God there was no other salue
or remedie but to runne to the brasen Ser-
pent Christ Iesus which shedde his blood,
hanging vppon the crosse, and to his euer-
lasting testament and mercifull promise,
that it was shed for mee for the remission
of my sinnes, therefore I got me speedilie
into a close corner in my house, and there
vpon my face groueling, I confessed my
sinne and prayed after this manner in ef-
fect. Father, what an horrible monster am
I? What taylor? what rascall and villaine?
thy mercie is woonderfull that hell hath
not deuoured me hauing deserued a thou-
sand damnations. I haue sinned, I haue sin-
ned against thy godly, holy & righteous law

Prayer

and against my brother by robbing him, whome I ought to loue for thy sake as dearlie as my selte, forgiue mee father for thy son Christ his sake according to thy most mercifull promisses and testament: forget not good Lorde thy olde mercies shewed vppon me, let them not at this time in me be quite remooued. On this manner praying I continued fve howers, and G O D which is neere to all them that call vppon him, heard me, eased my paine, and assured mee of the remission of my sin. After presently, for the more easing of my conscience I went to my neighbour, & betweene him and me vpon my knees confessed my fault with teares, desiring him to forgiue me, & I woulde (as Gods lawe requireth,) restore that which I stole foure folde: he (I thanke him) was contented and toke pittie on me, and euer since hath beene by Gods mercie my good friend. So by little and little God restored mee to my first estate, but (mee thinkes) I haue not that feeling which I had before, and haue bene worse euer since: God of his mercie amende me, and increase his graces in me.

Timoth. Praised be God that we fel into this communicatiō; for I had thought that

no mā had ben in such a case but I, for I frō my hart detest that babbling which in time past I haue vsed and I haue vowed with my selfe to vse it no more, and God hath giuen mee strength and will to paie my vowes & to keepe them halfe a yere or twelue month together, and then falling into a companie of the honestest sort of good fellows, I take otherwhiles a cuppe of *Nimis*, for which afterwards I am so touched in my conscience and so griued inwardlie: that often I haue no delight in my meate: and then I vse prayer and reading and meditating of the scriptures, and do receiue much comfort. But I praie you what thinke you, will not God condemne his children if they sinne?

Euseb. No, for the ground-worke of our saluation is laide in Gods eternall election, and a thousande sinnes, nay all the sinnes in the worlde, nay all the Deuilles in hell cannot ouerthrow Gods election. And it maie bee that sins doe harden our hartes, weaken our faith, make sadde the spirite of God in vs: but take awaie faith, or altogether quench the spirit, they cānot. God cōdemneth no man for his sinnes, if he bee adopted in Christ. For then Ioseph, Abrahā, Dauid, Peter, Marie Magdalene, should bee

condemned. God is like a father : & a father if his childe be sicke , and therefore be forward, and refuse and cast away his meate, & hauing eaten it spew it vp againe, and in his fit be impatient, and raue, and speake euill of his father, yet I say the father wil not cast him forth of his dores, but pitttieth him, and prouideth such things as may restore him to health , and when hee is whole remembreth not his disordered behavior in his sicknes.

Timoth. What means do you finde most effectuall to strengthē your faith, to increase Gods graces in you , and to raise you vp againe when you are fallen ?

Euseb. Surely I haue very great comfort by the sacrament of the Lords Supper : for whereas I am spirituallie diseased , and am prone and readye to fall , and am most cruelly oftentimes inuaded of the feend, the flesh, and the law, when I haue sinned : and am put to flight, and made to runne awaye from God my father : therefore hath God of all mercie and of his infinite pittie & bottomlesse compassion set vppe his sacrament as a signe vpon a hie hill , whence it may be seene on eucry side far and neare to call againe them that be runne awaye. And
with

with this sacrament he(as it were)clocketh
to them,as a hen dooth for hir chickens, to
gather them vnder the wings of his mercy.
and hath commanded his sacrament to be
had in continuall vse, to put vs in minde of
his cōtinuall mercy laid vp for vs in Christs
blood, and to witnesse and testifie it vnto
them, and to be the seale therof. For the sa-
crament dooth much more liuely print the
faith, and make it sincke downe into the
hart then do bare words onely. Now when
the words of the testament and promises
are spoken ouer the bread (this is my body
that was broken for you : this is my blood
that was shed for you) they confirme the
faith; but much more when the sacrament
is seene with the eies, and the bread broken,
the wine powred out and looked on : and
yet more when I taste it and smell it, As you
see when a man maketh a promise vnto an-
other with light words betweene theselues
& so they departed, he to whom the promis
is made beginneth to doubt whether the
other spake earnestlye or mocked, & doub-
teth whether he will remēber his promise,
to abide by it or no. But when any mā spea-
keth with aduise^ment, the words are more
credible: & if he swear, it cōfirmeth the thing

Nota

Nota ;

more and yet the more if hee strike hands, if hee giue earnest, if hee call recorde, if he giue hand-writing & seale it: so is the more & more beleued, for the heart gathereth: lo, he spake with aduisement, deliberation, & good sadnes, he clapped hands, called recorde, and put to his hande and seale: the man cannot bee so faint without the feare of God as to denie al this: shame shal make him abide his promise, though hee were such a man as I could not compel him, if he woulde denie it. And thus we dispute, God sent his sonne in our nature, and made him feele our infirmities that moue vs to sinne and named his name Iesus, that is a Sauior, because he should saue his people frō their sinnes, and after his death he sent his Apostles to preach these glad-tydings, to thrust them in at the eares of vs, and set vp a sacrament of them to testifie them & to seale them, and to thrust them in, not at the eares onely by rehearsing the promises of the testament ouer it: neither at our eies onely in beholding it, but beat them in through our feeling, tasting & smelling also, and to bee repeated dailie & to be ministred to vs. He wold not (think we) make half so much a do with vs if he loued vs not, & wold not haue
his

his Sacrament to bee a witnes and testimonie between him & vs, to confirm the faith of his promisses that wee should not doubt in them, when we looke on the scales of his obligations wherewith he hath bound himselfe: & this to keepe the promisses & covenants better in mind, and to make them the more deeply to sinke into our hearts, and be more earnestlie regarded.

Timoth. Considering that this which you saie is too plaine, great shame it is that there is such neglect of the Sacrament as there is, and that it is so seldome vsed: but surelie want of faith, and the security which ouerspreadeth this our Countrie is the cause of it, the Lord if it be his will remoue the same. Now let me heare a litle how you lead your life, and haue your conuersation among men.

Euseb. I haue my conuersation among men as sincere as I can in righteousness and holines which is after Gods commaundments: our Sauour saith, *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen.*

Timoth. It is but a dim light which wee can carrie before men, and small are our good works and to be esteemed of no value.

If we were preachers, or rich men, or noble men, then we might saue foules, giue good counsell, help manie by our almes, but you & I are poore men, of base birth, & of low degree, how can we then do anie good works.

Enseb. As touching good works by that measure of knowledge that God hath giuen me, I thinke that all works are good which are done according to the obedience of Gods law in faith & with thankesgiuing to God, & with a mind desirous of his glorie alone, & I think that I or any mā els in doing thē, please God, whatsoeuer I do within the law of god, as when I make water. And trust me if either winde or water were stopped, I should feel what a pretious thing it were to do either of both, & what thāks ought to be giuen God therefore. Moreouer I put no difference betweene workes, but whatsoeuer commeth into my hands that I do as time, place, & occasiō giueth, & according to my degree. For as touching to please God there is no work better then other : God looketh not first on my works, as the world doth, or as though he had neede of them: but God looketh first on my hart what faith I haue to his word, how I belecue him, trust him, and how I loue him, for his mercie that he hath shewed mee, hee looketh with what heart I

work, & not what I work, how I accept the degree hee hath put me in, not of what degree I am. Let vs take an example. You are a Minister and preach the worde, I am a kitchenboy, & wash my maisters dishes. Of the ministerie hark what the Apostle saith: if I preach I haue nought to reioice in, for necessitie is put vpon mee: if I preach not the gospel, as who should saie, God hath made me so, woe is to me if I preach not. If I do it willinglie (saith he) then I haue my reward; that is, then am I sure that Gods spirite is in me, & that I am elect to eternall life. If I do it against my wil, the office is committed to me, that is, if I do it not of loue to God but to get a liuing therby, & for a worldlie purpose & had rather otherwise liue: then do I that office which God hath put vpon mee, but do not please God. So then if you preached not, or in preaching had not your hart aright you minister the office & they that haue the spirit of God heare his word, yea, though it were spokē by an Asse, & the woe belongeth to you: but & if you preach willingly with a true hart & cōscience to God, then shal you feel the earnest of eternal life and the working of the spirit of God in you. And your preaching is a good work in you.

Now

Now I that minister in the kitchen, and am but a kitchen boy, receiue all thinges at the hand of God, knowe that God hath put me in such an office, submit my selfe to his wil, and serue my Maister, not as a man but as Christ himselfe, with a pure heart, according as Paul teacheth me, putting my trust in God and of him seeke my reward. Moreover there is not a good deede done, but mine heart reioiseth therein, yea, when I heare that the word of God is preached by you, and see the people turne vnto God: I consent to this deede, my heart breaketh out in me, yea it springeth and leapeth in my breast that God is honoured, and in my heart I doe the same that you doe with the like delectatiō & feruency of spirit. Now he that receiueth a Prophet in the name of a Prophet, receiueth a Prophets reward, that is, he that consenteth to the deede of a Prophet and maintaineth it, the same hath the same spirite and earnest of everlasting life which the Prophet hath, and is elect as the Prophet is. Nowe if wee compare worke to work, there is a difference betwixt washing of dishes, and preaching the word of God. # but as touching to please God none at all For neither that nor this pleaseth God, but

as farre foorth as God hath chosen a man, and hath put his spirite in him, and purified his heart by faith & trust in Christ. As the Scriptures call him carnall which is not renewed by the spirit & borne again in Christs flesh, & al his works like, even the verie motions of his heart and mind, as his learning, doctrine, and contemplation of hie things, his preaching, teaching, and studie in the Scripture, building of Churches, founding of Colledges, giuing of almes, and whatsoeuer he doth, though they seeme spirituall, & after the law of God neuer so much: So contrariwise he is spirituall which is renewed in Christ, and all his workes which spring from faith seeme they neuer so grosse, as the washing of the disciples feete done by our Sauour Christ, and Peters fishing after the resurrection, yea deedes of matrimonie are pure spirituall if they proceede of faith, and whatsoeuer is done within the laws of God though it be wrought by the bodie, as the verie wiping of shooes and such like, howsoeuer grosse they appeare outwardlie, yet are sanctified.

Timoth. What be the speciall thinges in which you lead your conuersation?

Enseb. One thing is the reading of the Scrip-

Timoth. It is dangerous to read the scriptures, you that haue no learning may easilie fall into errors and heresies.

Euseb. As he which knoweth his letters perfectlie, and can spell, cannot but read if he be diligent: and as hee which hath cleare eyes without impediment or let, and walketh thereto in the light, & open daie, cannot but see, if he attend and take hede: euen so I hauing the profession of my Baptisme onelie written in my heart, and feeling it sealed vp in my conscience by the holie Ghost cannot but vnderstand the Scripture, because I exercise my selfe therein, & compare one place with another and marke the manner of speech, and aske here and there the meaning of a sentence of them that be better exercised then I. for I feele in my hart and haue a sensible experience of that inwardlie, which the spirite of God hath delivered in the Scriptures. So that I find mine own feeling as a good cōmentarie vnto me. vp

Timoth. We are all baptized, belike then we shall all vnderstand the Scriptures. spi

Euseb. But alas verie few there be that are vntaught & feele their ingrafting into Christ, and their iustification, their inwarde dying vnto wisdom & liuing vnto righteousness, which is their

meaning of their Baptisme . And therefore we remaine all blinde generallie, as well the great Rabbins which brag of their learning, as the poore vnlearned laie man . And the Scripture is become so darke vnto thē, that they grope for the dore & can find no waie in, & it is become a maze vnto thē in which they wāder as in a mist or (as we saie) led by Robin goodfellow . And their darkenes can not comprehend the light of the Scriptures but they read them as mē do tales of Robin hood, as riddles, or as olde priests read their Ladies mattins, which they vnderstand not. And vntil a mā be taught his baptisme, that his heart feelee the sweetnes of it, the Scriptures are shut vp frō him, & so dark that he could not vnderstād it, though Peter, Paul, or Christ himself did expound it vnto him, no more then a man starke blinde can see though thou set a candle before him, or shew him the Sun, or point with thy finger vnto that thou wouldest haue him looke vpon . As for heresie there is no danger if a man come to the Scripture with a meeke spirit seeking there to fashion himselfe like vnto Christ according to the profession and vowe of his Baptisme : but contrariwise hee shall there finde the mightie power of G O D to alter and chaunge him in

the inner man by litle and litle til in processe he be full shapen after the image of our Sauiour in knowledge and loue of all truth, & power to worke thereafter. Heresies spring not of Scripture, no more then darkenes of the Sunne, but are darke cloudes which spring out of the blind hearts of hypocrites giuen to pride and singularitie, and doe couer the face of the Scripture and blind their eies that they cannot beholde the bright beames of the Scripture.

Timoth. By this I also can gather that the Papists which cannot reade the Scriptures except they fall into errours haue not the spirite of Christ working in them, and teaching them, but the lying spirite of Antichrist the Diuel, and that if God would giue them anie true feeling, and open their eies they would quite change their minds. But what other exercises haue you?

Euseb. Praier and thanksgiuing to God. For God hath promised verie bountifullie vnto them which praie in truth, and it is one of the greatest comforts I haue at all times. Again, God which commandeth me not to steale, commandeth me also to pray, and his will is, that one commandement should be as well kept as an other: and there-
fore

fore I am perswaded that condemnation
will befall me as well for the one as for the
other. And that praier ought to be conti-
nuallie euen in euerie thing a man doth, me
thinketh it most agreeable to Gods will.
 For if I shoulde come into my neighbours
 house and take his goods, and vse them, not
 borrowing them or asking anie leaue, they
 would laie handes on mee, and make mee a
 thiefe. The world and all the thinges in the
world are the Lords, not mine: so then if I
shall dailie vse them, neuer seeking to the
Lorde by praier for the vse of them, before
God I am an vsurper, nay a ranke thief, and
therfore I desire of God heartily that I may
vse all his good creatures with feare and re-
uerence, and that I may sanctifie his name
in the, which Paule sheweth me to be done
 by the worde of God and praier, the worde
 showing me the lawful vse of his creatures:
 praier obtaining at Gods hands, that I may
 vse them aright. If this practise were vsed of
 men in their professions and callings, I am
 perswaded there would be a thousand vices
 cut off which are in euerie mā most aboun-
 dant and are committed without shame.

Timoth. I thinke the rest of your Christi-
 an exercises bee the practising of the com-
 mandements

Euseb. Yea they are indeed.

Timoth. Me thinkes it is an hard point of
the law for a man to loue hisemie.

Euseb. It is indeede: yet in the faithfull
it wilbe so: for they haue in their harts a per-
swasion, that wheras they are dāned in the
selues, yet in Christ the mercie of God is
most plentiful to their saluation, and all this
God confirmeth and sealeth vnto them by
his holie spirite, and therefore they cannot
but loue God again, and that with a feruent
loue euen aboue al things in the world, and
so they loue all Gods creatures, and euen
their enemies, because they beare the
image of God whom they loue: like as if I
haue a friend and loue him, I loue all of his
name, all his kinred, and all that appertaine
vnto him. And by the waie, here is a good
waie to know whether we haue faith or not.
Though faith onelie iustifie and make the
marriage betweene our Soule and Christ
and is properlie the marriage garment, yea
and the signe *Tau*, that defendeth vs from
the smiting and power of euill Angels, and
is also the rocke on which Christs Church
is built, and standeth against all weather
winde and tempest: yet is faith neuer seuered

red from hope and charitie: then if a man
will be sure that his faith is perfect, let him
examine himselfe whether he loue the law,
 and in like manner if he will know whether
 hee loue the lawe, that is, loue God and his
 neighbour, then let him examine himselfe
whether he beleue in Christ onelie for the
remission of sin, and obtaining the promises
made in the scripture. And euen so let him
compare his hope of the life to come with
faith, and loue, & to the hatred of sin in his
life, which hatred the loue of the law ingen-
dreth in him. And if they accompanie not
one another all three together, then let him
be sure all is but hypocrisie.

Timoth. Yet by your leaue faith cannot
 make a man iust before God without hope
 and charitie: then also with faith haue
 some stroke in iustification.

Euseb. I answere, though they be insepa-
able, yet I praise God I doe conceiue howe
these three haue three separable & sundrie
offices. Faith onlie is an vndoubted & sure
 loue in Christ, & in the father through him
 certifieth the conscience that the sin is for-
 giuē & the dānation of the law taken awaie.
 And with such perswasions mollifieth the
 hart & maketh it loue God again & his law.

Times quid?

And as oft as we sin, faith only keepeth that we forsake not our profession and that loue vtterlie quench not, & hope faile, & onlie maketh the peace again: for a true beleeuers trusteth in Christ alone and not in his own workes nor ought else for the remission of sins. The office of loue is to powre out againe the same goodnes that it hath receiued of God vpon hir neighbor, to be to him as it feeleth Christ to be to it self. The office of loue is onelie to haue compassion, and to bear with hir neighbour the burden of his infirmities. 1. Pet. 4. Loue couereth the multitude of sins: (that is to saie) cōsidereth the infirmities & interpreteth al to the best, & taketh for no sin at al a thousand thinges of which the least were inough (if a man loued not) to goe to lawe for, & to trouble & disquiet an whole Towne, and sometime a whole Realme too. The office of hope is to comfort in aduersitie, and to make patient that we faint not, nor fall downe vnder the Crosse, or cast it of our backes. Thus these three inseparable haue separable offices & effects, as heat, & drynes, being inseparable in the fire haue yet their separable operations, for drynes onelie expelleth the moistnes of all that is consumed by fire, and heat

charitatis
officiū

Spej officiu

oneli

onely destroyeth the coldnes. And it is not
all one to saie, the drynes onely, and the
drynes that is alone, neither is it all one to
saie, faith onely, and faith that is alone.

Fides sola
non est
sola.

Timoth. You are to be commended, you
are so perfect in these high points of religi-
on, but I know you speake of experience, for
in you faith & hope towards God & cha-
rity towards your neighbor are inseparable.

Euseb. I require no commendations:
shame and confusion befall mee eternally,
that all glorie may be vnto God.

Timoth. But let vs talke on further of our
dueties which we must performe if we will
liue Christianlike among men. And I praie
you tell mee what doe you meane that you
giue so much vnto the poore, considering
you are so poore your self, I speake my con-
science, if you had abilitie you woulde doe
more then an hundred of those rich men do.

Euseb. God knowes my heart, it is a hell
vnto me to see my brother for whom Christ
shed his bloud to want if I haue any thing
in the world to giue him. Among Christian
men loue maketh all things common: eue-
rie man is others debter, and euerie man is
bound to minister to his neighbour, and to
supplie his neighbours lacke of that where-

with God hath indued him. Christ is Lord ouer all, & euerie Christian is heire annexed with Christ, & therefore Lord ouer all, and euerie one is Lord of whatsoeuer another hath: if then my brother or neighbour need, I haue to helpe him: and if I shew not mercie but withdrawe my hands from him, then rob I him of his owne, & am a thief. A Christiā mā hath Christs spirit, now Christ is merciful, if I shall not be mercifull, I haue not Christs spirit: if I haue not Christs spirit thē am I none of his. And though I shew mercie vnto my brother, yet if I doe it not with such burning loue as Christ did vnto me, I must knowledge my sinne and desire mercie in Christ.

Rom. 8.

Timoth. If a man must be franke and free, then a man must giue of his owne stocke to the poore and diminish his own substance.

Act. 2.

Euseb. Yea indeed we are made stewards of those goods which God hath giuen vs, & shal a steward take all vnto himself without reproof. I am sure that they which were couetous at Peters first Sermon after Christs ascention, diminished their substance when they sold them & gaue them to the poore. I am sure that the Churches which were in Macedonia which sent reliefe vnto their

2 Cor. 8.

Churches

Churches euen aboue their abilitie, they beeing in extreame pouertie did dimisse their possessions: and God graunt our conuersations may be like theirs. And that wee should be like thē, their examples of great compassion are recorded in the Scriptures.

Tim. Many of vs haue our selues, wife, children, father, mother, & kinsfolke to relieue, so y it wil be hard to deale after this manner.

Enseb. Had not these men I named, so? yea I warrāt you had they. And the wāt of loue which you deeme of the Gospell of Christ, knoweth not y a mā should begin at himself & thē descēd I wot not by what steps. Loue 2 Cor. 12. seeketh not hir own profit, but maketh a ma to forget himself, & turn this profit to another mā, as Christ sought not himself or his own profit but ours. This terme (my self) is not in the gospel, neither yet father, mother sister, brother, kinsmā, y one should in loue be preferred before another. The loue that springeth out of Christ excludeth no man, neither putteth difference betweene one & other. In Christ wee are all of one degree without respect of persons. Notwithstanding though a Christian mans hart be open to all men & receiueth all men, yet because his abilitie of goods extendeth not so farre,

this prouision is made that euerie man should care for his owne housholde, as father, mother, thine elders that haue holpen thee, wife, children and seruants. When a man hath done his duetie to his household, and yet hath further aboundance of the blessing of God, that he oweth to the poore that cannot labour and cannot get worke, and are destitute of friendes, to the poore I meane which he knoweth, and to them of his owne parish. For that prouision ought to be had in the Church, that euerie parish prouide for the poore. If his neighbours which hee knoweth bee serued, then is hee debter to the brethren a thousand miles off, if he heare of their necessity, & haue himself anie plentie: yea, to the verie Infidels he is a debter if they need, as farre forth as he doth not maintaine them against Christ. Thus is euerie mā that needeth my help, my father, mother, sister, & brother in Christ: euen as euerie man that doth the will of the father, is father, mother, sister, and brother vnto Christ.

Timoth. Now ye somewhat perswade me of that which me thought at the first blush, was against common sense.

Euseb. By Gods grace I will perswade you

you more yet. How if our sauiour Christ Iesus should now dwell vpon the earth in po-
uertie & want, could you not be contented,
to bestow halfe your goods on him?

Timoth. Halfe my goods? Nay truely all:
and my heart blood: for I knowe if I should
loose my life for him, I should saue it.

Euseb. Verie well. Christ is all in all. E-
uerie Christian man to another is Christ
himselſe, and whatſoeuer is doone to the
poore, is doone to Christ himselſe and
therefore your neighbours neede hath
as good right in your goods as hath
Christ himselſe which is heire and Lord o-
uer all. And looke what you owe to Christ
that you owe to your neighbours neede: to
your neighbour owe you your heart and
life and whatſoeuer you haue or can doe.

Timoth. Wee need not giue our reliefe
except the poore require it.

Euseb. Aske or not, if they want you are
bound to relieue them, As Christ loued
you, so loue them. Christ loued you be-
ing his enimie, when I am sure of it you
neuer asked remission of sinnes.

Timoth. Wee neede not relecue them
often, need we?

Euseb. Yes, as long as you are able, and

as oft as they want. If Christ should forgive vs but once, we should come short of heaven.

Timoth. The world is full of naughtines, and lewde people take pleasure in dooing wrong, and in slandering, and in hindering their brethren : how can you liue among them in quietnes, do you vse to giue like for like?

Euseb. No, you must vnderstand, that there bee two states or regiments in the worlde : the kingdome of heauen which is the regiment of the Gospell : and the regiment of the worlde, which is the temporall kingdome. In the first state there is neither father nor mother, neither maister, mistres, maide, nor seruant, nor husband, nor wife, nor Lord, nor subiect, nor inferior woman, but Christ is all, & each to other is Christe himself, there is none better then other, but all alike good, all brethren, and Christ onlie is Lord ouer all, neither is there any other thing to doo, or other law, saue to loue one another as Christ loued vs : In the temporall regiment, is husband, wife, father, mother, sonne, daughter, mistres, maide, man-seruant, subiect, Lord ? Now euery person is a double person, and vnder two regimēt:

in

in the first regiment I am a person of mine owne selfe vnder Christe and his doctrine, and maye neither hate nor be angrie, and much lesse fighte or reuenge : but must after the example of Christe, humble my selfe, forsake and denie my selfe, and hate my selfe, and caste my selfe awaye, and bee meeke and patient, and let euery man goe ouer mee and treade mee vnderfoote, and doo mee wronge : and yet I am to loue them, and praye for them as Christ did for his crucifiers : for loue is all, and whatsoever is not of loue, is damnable, and cast foorth of that kingdome. In the temporall regiment thou art a person in respect of another, thou art hus band, father, mother, daughter, wife, lord, subiect, and there thou must doe according to thine office. If thou be a father thou must doe the office of a father and rule, or else thou damnest thy selfe: thou must bring all vnder obedience, whether by faire meanes or by foule : thou must haue obediencce of thy wife, of thy seruants, and of thy subiects, if they will not obeye in loue, thou must chide, fight, and correct, as farre as the lawe of GOD and the lawe of the lande will suffer thee: Now to the purpose: whether a man maie resist

resist violence, and defend or reuenge him-
himselfe : I saie naie, in the firste state
where thou art a person for thy selfe alone,
and Christs disciple, there thou must loue
and of loue doe, studie and enforce : yea &
suffer all thinges (as Christ did to make
peace, that the blessing of God may come
vppon thee, Which saith, blessed are the
peacemakers, for they shall bee the chil-
dren of God. If thou suffer & keepe peace
in thy selfe onely, thy blessing is the pos-
session of this worlde : but if thou so loue
the peace of thy brother that thou leaue
nothing vndoone or vsuffered to further
it, thou shalt possesse heauen. But in this
worldlie state where thou art no priuate
man, but a person in respect of other, thou
must and art bounde vnder paine of dam-
nation to execute thine office. Of thy ser-
uants thou must exact obedience, and must
not suffer thy selfe to bee dispised. If thou
art a ruler, thou must take, imprison, and
sley to, not of malice and hate to reuenge
thy selfe, but to defende thy subiectes and
to maintaine thine office : the ruler must
not oppresse his subiects with rentes, fines
and customes, at all, neither pill them with
taxes, and such like to maintaine his
owne

owne lustes : but bee louing and kinde vnto them as Christ was to him : for they be the price of his bloode. I will shewe my minde more plainelie by one example. You are in your fathers house among your brethren and sisters, there if one fight with another, or if anie doe you wrong, you maie not reuenge or smite, for that pertaineth to the father onelie. But if your Father giue you authoritie in his absence and commaunde you to smite, if they will not bee ruled but abuse you, then you are another person. Notwithstanding yet you haue not put off the first person, but are a brother still, and must euer loue and proue all thinges to rule with loue: but if loue wil not serue, then you must vse the office of an other person, or sinne against your father. Euen so when you are a temporall person you put not of the spirituall: therefore you must euer loue, but when loue will not helpe, you must with loue execute the office of the temporall person. You must loue your neighbour in your hart, because he is your brother in the first state, yet you must obeie your ruler who hath power ouer you, and when neede requireth at his commandement you must goe with the
con-

constable or like officer and breake open your neighbors doore, if hee will not open it in the kings name: yea if he will not yeld in the kings name, you maie smite him to the ground till he bee subdued, and looke what harme he getteth, that be vppon his owne heade.

Timoth. I vnderstand you well. As I am a member of the spirituall bodie of Christ I must in all my conuersation follow him with patience, meekenes, and long suffering, ouercomming other mens euils with wel-doing: yet if the hurt be greater then I can beare, I must take a new person on me, and if I be a ruler, with loue seeke amendment, if a subiect, then in the feare of God, complaine to my ruler. But further I pray you soile me this doubt. If I shall be taken for a soldier, me thinks that I should then shake off all loue and meekenes, & then I could not practise this Christian rule.

Euseb. Yes, if our Queene (God saue her grace) should send you on warfare into another countrie, you must obeie at Gods commandement, and go and auenge your Princes quarrell, which you knowe not but that it is right. When you come thether, remember the two stats in which
you

you are: and knowe that in the firste state, that is, the regiment spiritual, you must loue them with whome you fight, and that they are your brethren bought with Christes blood, as well as you, and for Christes sake hate them not, yet as you are in the second state a Souldior at your Princes commandement, you must fight against them, and mainteine your Princes quarrell, and bring them vnder hir power: and therewithall be content with your Princes wages, neither desire your aduersaries life or goods, saue to aduantage your Prince. So then a Souldior neede not cast away meekenes, for he may fight with his enemy and slaye him, and yet loue him.

Timoth. Another thing I would knowe of you, which now commeth to my minde, I haue a Landlord, he seemeth to be a verye good man, he countenanceth all the good prechers in our country, & he rideth vsually ten miles to hear sermons: I hold of him an house & a little land, not scarce enough to find my poore family: my lease is come out & I haue taken a new lease, but I haue payde such a great fine, and my yearly rents are so racked, that I feare I & all my household are like to beg our bread, this is it disquieteth me,

me, and almost maketh me at my wits end, what is your counsell and aduise?

Euseb. Surelie it maketh my hearte to bleed to see how manie men bragge of the Gospell, and yet what little fruite the gospell hath in them, and what little loue they shew, euen they which abound in rents and landes. My poore aduise is this, that you would with patience depende vppon Gods prouidence. It is said, blessed are the meeke for they shall inherite the earth, Then let all the world studie to doe you wronge, yea let them studie to bring you to extreeme miserie, and doe it too: yet if you bee meeke, you shall haue foode and raiment enough for you & yours: And no doubt, God (who is alwaies true of his promise) shall raise vp some to helpe you. And my counsell is that you giue your landlorde now and then a Capon, now a pigge, now a Goose, and if you bee able a lambe or a Calfe, and let your wife visite your Land-ladie nowe and then with spiced cakes, with apples, pearres cherries and such like: and bee you readie with your Oxen, or horses, fise or sixe times in the yeare, to fetch home their wood, to plowe their land, then no doubt God maie soften their hartes & moue them

to haue some pittie & compassion on your poore estate.

Timoth. I haue done all this. Naie (maie it be spoken betweene you and me) I am at commandement, & am as a drudge to the, to do their busines, and to leaue my owne vndone, and yet haue neither meat, drinke, nor monie.

Euseb. More is the pittie. But remember that they which cannot come to see men deale vprightly in the world, yet do in their hearts hunger and thirst after this rig'iteousnes, are pronounced blessed.

Matth. 5.

Timoth. To let this passe: shew me one rule howe I might generallie in all matters behaue my selfe among men: and then for this time I will cease to trouble you.

Euseb. Aske your own conscience what you maie or ought to do. Would you men did so with you? then doe you it. Would you not bee so delt with? then doe it not. You would not that men should doe you wrong and oppresse you. You would not that men should doe you shame & rebuke, keepe on you, kil you, haue your house from you, or take your seruant away, or take against your wil ought that is yours. You would not that men should sell you false ware, when you

O

put

put the in trust to make it readie, or to lay it out for you : and you woulde not that men should deceiue you with great othes, swearing that to be good which is indeed verie nought: you would not that men should sell you ware that is nought, & too dere, to vndoo you: doe no such thing then vnto your neighbours, but as loth as you woulde bee to buie false ware, and too deere, for vndoing your selfe: so loth bee you to sell false ware, or too deere, for vndooing your neighbor. And in al cases how glad would you be to bee holpen, so glad bee to helpe your neighbour. So in all things aske your conscience what is to bee done betweene your neighbour and you, and she wil teach you. But because you are wearie of reasoning I will also end. Desiring God to encrease in vs his heauenlie graces, as faith and repentance, and loue according to his good pleasure. Amen.



The Assertion.

A Reprobate may in truth be made partaker of all that is contained in the Religion of the Church of Rome: and a Papist by his Religion cannot goe beyond a Reprobate.

The first Argument.

HE which may in truth be made partaker of the chiefe pointes of the Popish religion, may bee made partaker of all: but a reprobate may be made partaker of the chiefe pointes of the Popish religion: therefore a reprobate may be made partaker of all.

The prooffe of the Argument.

TH E proposition is plaine, and euerie Papist will graunt it: all the controuersie is of the assumption: wherefore I prooue thus:

The Sacrament of Penance (as they call it) is one of the chiefe thinges in the Religion of the Church of Rome: for it is

^a Catech.
Rom. pag.
424.

^b Ibid. pag.
419. Tho.
4. dist. 14.
quest. 5.
art. 1.

Canis. &
pec. exp.
^c Catech.
Rom. pag.
447.

Lumb. lib.
4. dist. 17.

such a sacrament, ^a that by the power & efficacy of it, the bloude of Christ is deliuered to vs, to washe awaie our sinnes: and they saie ^b it hath such vertue that the kingdom of heauen is promised to it in the scriptures, and that it is not regeneration, but an healing of a man regenerate, & that it pardoneth sin, as Baptisme. And as touching *Contrition*, Papistes write, ^c it hath power to do away sinne, and to obtaine pardon at Gods hand: the same they speake of *Confession*, which they saie deliuereth from death, openeth Paradise, and giueth hope of saluation: and hereby it maie appeare that Penance is one of the greatest points of the popish religion.

But a reprobate maie be truely made partaker of the popish sacrament of Penance, & indeed performe all in it. There be three partes of Penance, *Contrition* of the heart, *Confession* of the mouth, *Satisfaction* in the deed. All these three *Judas* performed: first he had *Contrition*: for when he saw that our Sauour Christ was condemned, ^d then he saw his owne sinne, and was stricken with griefe for his owne treacherie, & repented and presentlie after he ^e confessed his sinne openly vnto the chiefe Priestes and Elders

^a Math. 27
ver. 3.
^c Ver. 4.

Judas

A

Also he made *Satisfaction*, when he brought againe the thirtie peeces of siluer which he tooke to betraie his maister.

Again, *Contrition* of the hart is the ground of *Penaunce*: & *Papists* saie, it is not an act of the holy ghost^f but an act of mans freewil proceeding frō it: & therefore a reprobate may haue it. And as for *Satisfaction*, if a reprobate cānot do it by himself, yet he may performe it by another: for so they saie^g that one may satisfie by an other: wherfore, for anie thing I cā see, a reprobate may haue al that is cōteined in the popish sacramēt of penance.

Faith is an other of the chiefeſt points, that is, the religiō of the Church of Rome, for^h they saie, it is the foundatiō & ground-work of *Iustificatiō*. But reprobats may haue that faith which they meane. For they say, that it is nothing els, butⁱ a gift of God, & a certain light of the mind, wherwith a mā being enlightned giueth sure & certain assent to y^e reuealed word of god. And the *Rhemists* say, it is onely an acte of the vnderstanding: and *Andradins* faith, that Faith is onely in generall actions, and can not come to the particular applying of anie thing: now all this reprobates maie haue, ^k for their minds are enlightened to know the trueth,

^f Carec.
Rom. pag.
437.

^g Tho. li. 4.
dist. 2. qu.
1. art. 1.

Faith

^h Trid.
confil. sess.
6. cap. 8.
Rhem. Te.
Rom.
ⁱ Canis. O.
per. Ga. pa.

Rhe. Test. }
2. Cor. 13. 5 }
And. lib. 6.
pag. 543.
^k Heb. 6. 4.
Luk. 8. 13.
Iam. 2. 19.

and to be perswaded of it, and therefore they haue this acte of the vnderstanding : and this generall faith : yea the Diuell himselfe can do thus much, who beleeueth & trembleth. And the implicite faith which saueth the laye man, what reprobate cannot haue it ? for there is nothing else required, but to beleue as the Church beleueth, though he know not howe the Church beleueth.

¹Trid. Cō.
sess 6. cap. 9
Andr. lib. 3
Pag. 200.

And the Papistes themselves say as much : for their¹ Councils hold, that a wicked mā and an heretike maye haue confidence in Christ, and that an heathen man, by the naturall knowledge of God, and by the works of creation, might haue faith, and in a generall manner beleue in Christ.

The second Argument.

That religion whose precepts are no directions to attaine peace of conscience, leaueth a man still in a damnable case : but the precepts of the religion of the church of Rome, are no directions to attaine peace of conscience, therefore it leaueth a man in a damnable case : which if it be true, a reprobate may bee as sound a professor of it as any other.

The

The prooffe.

THE proposition is certaine: because, as long as any man hath his conscience to accuse him of sinne before God, hee is in state of damnation, ^a as *S. Iohn* saith: If our hart condemne vs, God is greater than our hart, and knoweth all things. And this is peculiar and proper to the elect children of God, ^b to receiue these gifts and graces frō God, ^c the enioying of which, bringeth peace of conscience. True it is indeed, that reprobates receiue many graces and giftes at Gods hand, but they are no other then such as may be ioyned with the trembling of the conscience, as the deuill is said to beleeue, but withall to tremble.

^a 1. Ioh. 3.
20.

^b Rom. 5. 1.
^c Heb. 10.
22.

The Assumption (namely, that the religion of the Church of Rome cannot pacifie the conscience) may be easily prooued on this wise.

A man whose conscience must be truely quieted, must first of all be truely humbled

1

^d *Come vnto me* (saith our Sauour Christ) *all yee which are wearied and burdened, and I will* ^d Math. 11.
28.

ease you. Whereby it appeareth, that they who are to haue their consciences refreshed in Christ, must first of all be afflicted with the sense of Gods iudgement: yea they must

be pressed down to helward with the weight & burden of their sins, that they may see it, & from their hearts confesse it, that in themselves there is no way to escape damnation.

^cMat. 9. 12

Mat. 15. 24.

Esa. 44. 11.

1. Cor. 11.

31.

^c The good Phisition Christ Iesus cannot heale vs before he hath lāched our wounds to the very bottom: he neuer can find any of his sheepe before they be quite lost: hee neuer powreth into vs the liuing waters of his spirit, before we be barren & dry ground voide of all moisture: & that mā must condēne himself, that wold not haue Christ to pronounce sentēce of dānatiō against him.

Now this true humiliation of a sinner cā not be wrought in any mans hart by the religion of the Church of Rome. True & scūd humiliation is wrought by two meanes: first

1 by making a man to see the greatnes of his sinne and wickednesse: secondly, by making

2 him to acknowledge, that he is destitute, & quite bereft of all goodnes. For if a man ei-

ther see not the greatnes of his sin, or haue confidēce of any thing in himself, he cā not

1^{te} be humbled: but neither of these 2. things

are performed in the Church of Rome. As

touching the first, the Romish religion is so

farre frō amplifying & enlarging the great-

nes of mens sins, that it doth extenuate the,

and

ad primā
non amplifiat
peccata,

Ro: religio
betins extenu-
at per aca.
Gal. 3. 13

and lessen them out of measure, for it maketh some finnes to be veniall^f when as the least sinne that can bee against Gods lawe, deserueth damnation,^g it teacheth that lesser finnes are doone away by an humble accusation of a mans self, by saying the Lords praier, by knocking vpon the breast, and by such like: that greater finnes may be doone away by almes deeds, and such like satisfactions. But how can any sinne be great, that may bee doone awaie with such easie and sleighr meanes. Furthermore it teacheth, that euill thoughts & desires, and motions of the heart without consent are no finnes: and this opinion cutteth off all true humiliation: for^h Paule neuer repented, before he vnderstood the meaning of the last commandement, & perceiued thereby, that the desires and lusts of his hart, to which he did not yeeld his consent, were finnes damnable before God, and knowing this, he then saw himself to be most miserable, & renoucing his owne righteousness, he sought for righteousness in Christ. Lastlyⁱ it teacheth, that originall sinne is done away in Baptisme, and that is the least sinne of all other. What is this but to extenuate mā's corruption, for when the root of corruptiō is takē

awaie

g Canis.
Oper. Car.
pag. 491.

h Rom. 7.
2. 10.

i Conc.
Colon.
pag. 46. 54.

away, and it is made so little a sinne, a ctuall sinnes cannot bee taken for such heinous matters.

And for the second point, the Church of Rome dooth too too much extoll the power of man, and his naturall strength. ^k It saith, that all actions of men vnregenerate are not sinnes, and that originall sinne needeth no repentance, ^l that a man hath some freewill to do spirituall things, that ^m a man by meere naturales may loue God aboue all things, feare God, belecue in Christ, if we respect the very acte of the worke, ⁿ that the Gentiles might gather out of Philosophie knowledge sufficient for saluatiō, ^o that a man without the helpe of the holy Ghost, may performe things acceptable to God, ^p that the minde of man vnderstandeth of it selfe manye things which be spirituall and heauenly, ^q that a man regenerate, may fulfill the whole lawe of God: that a man may prepare himself to receiue grace, & to merit grace at Gods hands: that he may do works of Supererogation, &c. By this it appeareth ^r y^e the church of Rome ascribeth too much to the nature of mā^r which is only & altogether euill, dead in sinne, chained vp in miserable bōdage vnder Sathā the prince of darknes:

and

^k Andr. li. 3

Trid. Con.

sess. 6. ca. 7.

^l Trid. Cō.

sess. 6. ca. 1.

^m Gabr.

Biel. 3.

sen. dist. 27

ⁿ Andr. lib.

3. pa 292.

^o Andr. lib.

3. p. 280.

^p Carech.

Rom. in

prim.

^q Trid. Cō.

sess. 6. c. 18.

^r Gen. 6.

Eph. 2. 1. 2.

and therefore it is euident, that all the preaching that is vsed in that Church, will not humble a sinner, and make him denie himselfe, & therefore their preaching may peradventure benumme a corrupt conscience and make it secure, but it cannot pacifie the troubled conscience, nor disquiet it by the threatnings of the law, that by the promises of the Gospell it maie be quieted.

Againe ^{a forme of} this religion teacheth, ^{of rīstīe nre to} that a ^{dōwne of} man must doubt of his saluation as long as ^{saluation} he is in this life: behold a Racke or Gibbet erected by the church of Rome, for the tormenting of tender consciences, for when a man doubteth of his saluatiō, he also doubteth of Gods loue and mercie to him: & he which doubteth of Gods loue, cannot loue God again: for how can anie man loue him of whose good will he doubteth: and when a man hath not the loue of God in him, he hath no grace in him, & therefore his conscience must needs be defiled, and voide of true peace, yea, he must needs be a wicked man, and that saying of *Salomon* must needs agree to him: The wicked flieth whē no man pursueth (by reason of the guiltines of his conscience) but the godlie is bold as a Lion.

Againe,

Trid. Con. sess. 6 cap. 9.

Pro. 28.1

Remission of finnes is the true felicitie?
204 *A Papist cannot go*

¶ Psal. 32. 1

Againe, "Blessed is the man (saith David) whose finnes are pardoned: where hee maketh remission of finnes to bee true felicitie: nowe there is no true felicitie but that which is inioied, and felicitie cannot be inioied, vnlesse it bee felt, and it cannot be felt, vnlesse a man know himselfe to be in possession of it, & a man cannot know himselfe to be in possession of it, if he doubt whether hee hath it or not: and therefore [†] this doubting of the remission of finnes is contrarie to true felicitie, & is nothing else but a torment of the conscience. For a man cannot doubt whether his finnes be pardoned or not, but strait waie (if his conscience bee not seared with an hoat iron) the verie thought of his sinne will strike a great feare into him, for the feare of eternall death, and the horror of Gods iudgements will come to his remembrance, the consideration of which is most terrible. Vndoubtedlie, this religion must needs be comfortlesse. Alas poore men as we are, we are no better then passengers in this worlde, our waie it is in the middle of the Sea, where wee can haue no sure footing at all, and which waie so euer wee cast our eies, wee see nothing but water, euen opening it selfe to deuoure vs quicke:

*Bo misth religion
thought of*

Heb. 6. 10.
19.

quicke: the Diuell and our rebellious flesh
raife vp against vs infinite thousandes of
tempestes and stormes to ouerthrowe vs:
but beholde, God of his great and endlesse
mercie hath brought vs to Christ, as to a
sure Ancker holde: hee bibddeth vs to vn-
doo our Gables, and fling vp our Anckers
within the vaile, and fasten them in Christ:
we do it as we are commanded, but a Sister
of ours (I meane the Church of Rome)
passing in the Ship with vs (as it seemeth)
who hath long taken vppon hir to rule the
healme, dealeth too too vnkindelie with vs:
shee vnlooseth our Anckers, and cutteth
in pieces our Gables, shee telleth vs that
wee maie not presume to fasten our Ancker
on the rocke: shee will haue vs freelic to
roue in the middle of the Sea in the greatest
fogges, and the fearefullest tempestes that
bee: if wee shall follow hir aduise, wee must
needes looke for a Shippewracke, for the
least flawe of winde shall ouerturne vs, and
our poore soules shall bee plunged in the
gulphs of hell.

Cant. I. 5.

Lastlie, Iustificatiō by works causeth trou-
ble & disquietnes to the cōscience. No māns
conscience can bee appeased, before Gods
wrath be appeased: & Gods wrath cānot be

III.

appea-

by mans workes

appealed by anie workes: for the best works the regenerate can doe, are imperfect, and are stained with some blemish of corruption, as * may appeare both in the Prophet
 * Esa. 64. 6 on, as * may appeare both in the Prophet
 Rom. 7. 14. *Esaï*, and in *Paule*, both which had a great
 15. 16. misliking of that good which they did, because it was mingled with sin. And againe, euerie man is bound by duetic to keepe the whole lawe, so that if a man could keepe it perfectlie, he should doe no more then that he is by duetic inioined to doe: and therefore he which looketh to merite eternal life at Gods hand by keeping the lawe, trusteth but to a broken staffe, and is like the Bankrupt, that will paie one debt by another: for by his sinne, euerie man is indebted to the Lord, and is bound to answer to the Lord the full punishment of all his sinnes: this debt, the Papist saith we maie discharge by obedience to the law, that is by a new debt, which we are as well bounde to paie to our God, as the former.

To end this point, let a man looke to be saved by works, and therefore let a man im-
 ploie himselfe to do the best works he can,
 + yet he shall neuer come to knowe when he hath done sufficient to satisfie Gods wrath: and this vncertaintie, all his life, but especi-

uncertaintie must needs disquiet vs.

allic

allie in the houre of death, must needes dis-
quiet him . And truelie, when a man shall
haue done manie thousand workes, yet his
heart can neuer be at quiet, as it appeareth
in the young man, who though hee had la-
boured all his life to fulfill the law, thereby
to be saued, yet distrusting all his doings, he
asketh further of our Sauour Christ what
he might doe to be saued. Mar. 10.
 17.

Furthermore, it is the doctrine of the Conc.
 Church of Rome, *that there is nothing in the* Trid. sess. 5.
regenerate that God can hate: and that they are in-
wardlie pure, and without spot. A doctrine that
will make anie Christian conscience dis-
paire: For if a man *shall fall to examine himselfe,*
 he shall finde ^a *that he is sold vnder sinne,* ^b *com-* ^a Rom. 7.
passed about of sinne, ^c *hee shall see his particular* ^{14.}
sinnes to be as the heires of his head: at the sight ^b Heb. 12. 1
and feeling of which, he shal find that there ^c Psa. 40. 12
is much matter in him worthie of hatred &
damnation too. Hee beeing in this case, will
 begin to doubt whether he be the childe of
 God or not: and perseuering in this doub-
ting, he shall be driuen to dispaire of Gods
loue towards him, considering that he can-
not finde anie such purenes in himselfe as
the doctrine of the Church of Rome re-
quireth.

Lastlie,

¶ Romish
Religion can
bring
no peace to
y^e conscience.

Franciscus
Spira.

Latomus
Illirias de
Fide.
Epist Se-
nar. de
morte Di-
azij.

Gardiner.

208

A Papist cannot go

Lastlie, experience it selfe teacheth that the Romish religion can bring no peace to the conscience: in that some for the maintaining of it haue dispaired. As Frañces Spira, who against his own cōscience hauing abjured the truth; and subscribed to the doctrine of the Romish Church, most fearefullie dispaired of his saluation. Which could not haue beene if that doctrine had been agreeable to Gods word which is spirite and life to the receiuer. For the same cause Latomus a doctor of Louane dispaired, crying that he was damned because he had opposed himselfe to the known truth. This also befell Gardner at his death, as the booke of Acts and Monuments declareth.

The third Argument.

That religion which agreeth to the corruption of mans nature, a Reprobate maie truelie professe it: the religion of the Church of Rome agreeth to the corruption of mans nature: therefore a Reprobate maie truelie professe it.

The prooffe.

I Neede not stand to prooue the proposition, the Assumption is rather to bee confirmed:

firmed : which first I will proue by induction of particulars . 1. That a man should be iustified by workes , is an opinion settled in nature , as maie appeare in them that crucified our Sauour Christ : for when they were pricked in their hearts at *Peters Sermon*,^a they saide, Men and bretheren what shall we doe to bee saued, and this saide the young man before named, not what should I beleue, but what should I do to be saued: for that in them it appeareth, that it is a naturall opinion of all men to thinke that they must bee saued by dooing of somewhat. A Papist wil saie, though this be naturall thus to thinke, yet it maie bee good : for there is some goodnes in nature.

1, iustification by workes

^a Acts. 2. 37
Ioh. 6. 28.
Mat. 10. 17

I answered, that the wisdom of the flesh is enmitie to Gods wisdom, *Rom. 8. 7.* and all men by nature are nothing but flesh, for naturallie they are the children of wrath.

2. The worshipping of God in Images, is a great matter in the Church of Rome : but this maner of worshipping is nothing but a worke of the flesh, which thus I proue:^b Idolatrie is natural, and a worke of the flesh, but to worship God in Images, is Idolatrie. The children of Israell when they erected the golden Calfe, they did commit Idolatrie,

² worshipping of Images

^b Gal. 5. 20

^c Exo. 32. 5

Hof. 2. 16.

trie, and yet they did not worship the Calfe
it selfe, but God in the Calfe. For when the
Calfe was made, they ^c proclaimed an Ho-
lidaie, not to the Calfe, but to the Lorde.
And *Baal*, that detestable Idol, was nothing
but the Image of God, as appeareth in Ho-
sea the Prophet. At that daie, saith the
the Lorde thou shalt call mee no more
Baal.

^d Mat. 20. 2

3

4

#

5

It remaineth therfore, that to serue God
in an Image, is a work of the flesh, and alto-
gether agreeth to the vile corruption of
nature. 3. ^d Pride, and a desire to be aduan-
ced aboue other, is a naturall corruption:
this agreeth the Popes Primacie, his dou-
ble Sword, and triple Crowne: yea the ouer-
ragious pompe of that seate is as a paire of
bellowes to kindle the concupiscence, and
to make the hidden sparkes of pride to
breake out into a great flame. 4. Doubt-
ing of Gods prouidence and mercie, is a
naturall corruption in all men: to this a-
greeth, and from hence issueth that foolish
and vaine opinion, concerning doubting of
our saluation, and of the remission of sinne.
5. Selfeloue, and selfeliking or naturall cor-
ruptions: to this agreeth that doctrine knowen
the Papistes, not ouermuch to abase
selues

selues, but to maintaine free will by nature,
and to thinke that we haue so much good-
nes, that wee are able to prepare our selues
to receiue and in some sort to merit grace.

*Papistarum
Doctrina.*

6. Idlenes and riotousnes is a corruption
 naturall, and to it verie fitlie answereth the
 great number of feasts, of holidiaies, of halfe
 holidiaies which the church of Rome vseth.

7. Couetousnes is a natural corruption, and
 to the feeding of this vice serueth Purgato-
 rie, a fire of great gain, which in verie truth,
if it had not burned very hoat, the fire in the

Purgatorie

Popes kitchin had burned verie colde: hi-
 therto serue Pilgrimages, saying of Masses,
 and selling of Pardons for money. 8. To be
 at libertie is the desire of nature: answerable

to this is that opiniō, that the Spiritualltie is
 to bee exempted from subiection to Magi-
 strates. 9. To commit adulterie is naturall:
 to this agreeth the Stewes, and the per-
 mission of simple fornication. 10. Igno-

rance is a filthie corruption in nature: this
the Church of Rome maketh the mother of
godeuotion, and it is inioined the laie man as
 a means of his saluatiō: for he must beleue

as the Church beleueth, he is not bound to
know. 11. Infidelitie is naturall, and to this
 agreeth that they cal vpō Saints & Angels,

the Lord hauing commanded them to call vpon him in the name of Christ, what argueth this els, but hearts distrusting Gods goodnes, and guilty consciences. 12. Images in the Church of Rome came from infidelitie, because men in reason coulde not perswade themselves that God was present vnlesse that were made manifest by some

Exod. 32.1. signe and Image. Which thing the Israelites declared, when they saide to *Aaron* in the wildernes in *Moses* absence, Make

13 gods to go before vs. 13. Satisfactiones for sinne are naturall: for wicked men when they haue offended God, they haue alwaies vsed some ceremonies to pacifie God with which when they haue performed, they

14 they think they haue done inough. 14. The Church of Rome saith, that the Scriptures

are darke and obscure: the blinde man findeth fault with the darkenes of the Sunne

if the Scriptures appeare to anie to bee obscure, the fault is not in the Scriptures, but in the blindnes of the minde of him which readeth and heareth them. 15. Lastlie, pardon

15 dons, they open a gappe to all licentiousnes: therefore they agree to mans corrupt nature: for who almost will not sinne, when he maie get a pardon for his sinnes, for a

Pardons.

the piece of money, as twentie shillings, or
four Nobles.

It is naturall to a man to serue God in cer-
taine ceremonies, without the power of
godlines: & this seruice is prescribed by the
religion of the Church of Rome, which stan-

Fox A& }
in begin. }

deth onelie in outward and corporall ceremonies, as
the outwarde succession of Bishops, garments, ve-
stures, gestures, colours, choise of meate, difference
of daies, times, and places, hearing, seeing, saying,
touching, tasting, numbring of Beades, gilding and
worshipping of Images, building Monasteries, ri-
sing at midnight, silence in Cloisters, abstaining fro
flesh and whitmeat. Fasting in Lent, keeping Imber-
daies, hearing Masse and diuine seruice, seeing and
adoring the bodie in forme of bread, receiuing ho-
lie water, and holie breade, creeping to the Crosse,
carrying Palmes, taking Ashes, bearing Candles,
Pilgrimage going, censsing, kneeling, knocking, al-
ters, superalters, candlestickes, pardons: In orders
Crossing, annointing, shauing, forswearing marri-
age; in Baptisme, salting, crossing, spatling, exorci-
sing, washing of hands: at Easter, confessio. penance,
dirge, satisfaction, and in receauing with beards
new shauen, to imagine a bodie where they see none.

and though he were there present to bee scene, yet
the outwarde seeing and touching of him of it selfe #
without faith conduceth no more then it did the

Jewes. At Rogation daies to carrie banners, to follow the Crosse, to walke about the fields; after Pentecost to goe about with Corpus Christi plaie. At Hallowmas to watch in the Church, to saie a dirge or commendation, and to ring for all soules, to pay tithes truelie, to giue to the high Altar. And if a man will bee a Priest to saie Masse and Matens, to serue the Saint of that daie, and to lisse well ouer the heade. In sicknesse to bee anointed, to take his Rites, after his death, to haue Funerall, and Obites saide for him, and to bee rong for at his Funerall Moneths minde and Yeare minde: This is the summe of the Catholique Religion, standing in bodilie Actions, not in anie motion or woorke of the holie G H O S T woorcking in the heart.

I I. The Morall Lawe conteining perfect righteousness, is flatte opposite to mans corrupt Nature: therefore whatsoeuer Religion shall repeale and make of none effect the commaundements of the Morall Lawe, that same Religion must neede ioine handes with the corruption of Nature, and stand for the maintenance of it This doth the Religion of the Church of Rome: it maie bee, it doth not plainely repeale them, yet in effect it doth: ^a and ^{terro}

* Mat. 15. 3

beyond a reprobate.

315

if it shall frustrate but anye one pointe of
anye one commaundement, the whole
commaundement, yea, the whole law ther-
by is made in vaine. 1 The first comman-
dement requireth, that wee haue the true
Iehoua for our onely God: the church of
Rome maketh other gods beside this true
God: it maketh the bodie of Christ to be
God, because they hold, it may be in many
places, in heauen, in earth, at the same time,
which thing is onely proper to God. It ma-
keth euery Saint departed to bee God, be-
cause it holdeth, that Saintes doo heare vs
now being vpon the earth, and that they
knowe our thoughtes when wee praye to
them, which none but the true GOD
can doo. It maketh the Pope to bee God,
and that in plaine woordes. ^b Pope Ni-
cholas saith, *Constat, summum Pontificem à*
pio principe Constantino Deum appellari. It is
well knowne, that the Pope of the godlie
Prince Constantine was called GOD. A-
gaine, in ^c the extrauagants of the same
Cannon lawe it is written, *Dominus De-*
us noster Papa, Our Lorde GOD the
Pope. And againe, ^d *Christopher Marcel-*
lus saide to the Pope, *Tu es alter deus in*
terris, Thou art another God vpon earth:

P 4

and

the church of Ro
maketh voyde
the commaunde-
mentes of god

the church of Ro
repeleth the
first comma-
dement.

+

it maketh
saintes to
be god

Papa deus

^b Dec. dist.
69. satis e-
uidenter.

^c Extraua.
Ioh. 22. cū
inter. in
glossa.

^d Concil.
later. sess. 4

* Extrau.
de maior.
& obedi-
dientia.
† Dist. 34.
can. lect. in
gloſſ. diſt.
82. can.
Presb.

& the Pope toke it to himſelf. As the Pope
in plaine words is made God, ſo the power
giuen to him declareth the ſame. ^c Hee can
make holie that which is vnholie, & iuſtifie
the wicked and pardon ſins: ^f hee maie diſ-
penſe contrary to the ſaying of an Apoſtle:
he can change the nature of things, and of
nothing make ſomewhat. What is all this,
but to place the Pope in Gods roome, and
to rob the Lord of his maieſtie.

it maketh y^e
virgine Mary
to be god.

^a In officio
par. beatæ
Mariæ. ad
matut.

Chriſt made
an vnderling
to his mother

^b Breuiar.
reſor. infe-
ſto Exalt.
Crucis.

^e y^e croſſe is
made a god

Againe, the Church of Rome, maketh
Marie the Mother of Ieſus to be as God. In
the Breuiarie reformed & publiſhed at the
commandement of Pius, ^a ſhee is called *A
Goddeſ*, in expreſſe words: and ſhe is further
tearmed the *Queene of heauen*, the *Queene of
the world*, the *gate of heauen*, the *mother of grace
and mercie*: Yea ſhee is farre exalted aboue
Chriſt, and he in regarde of her is made but
a poore vnderling in heauen: for Papiſtes
in their ſeruice vnto her they praie on this
manner ſaying: *Shew thy ſelfe to bee a mother:
and cauſe thy ſonne to receiue our prayers: ſet free
the captiues and giue light to the blinde.* ^b Laſt-
lie the verie Croſſe is made as a God. For
they ſalute it, by the name of their onelie
hope, and praie it to increaſe iuſtice to the
godlie, and to giue ſinners pardon. Where-
fore

*the Church of Ro
hath repeled
the first com-
mandement*

fore the Church of Rome beside the one true God distinguished into three persons, the father, the sonne, the holy Ghost, maketh also manie other, and so in trithe hath repealed this first commandement.

And they haue verie plainly repealed the second commandement in that they teach it lawfull to make images of the true God, and to worship him in them. For the flat contrarie is the verie scope of this commandement: namelie that no image must be made of the true Iehoua: nor any worship be performed vnto him in an image: which appeareth thus. In Deutonomie *Moyse* maketh a large commentarie of this commandement, and this verie point he sets downe expresselie, saying, take heed to your selues: for yee sawe no image in the day that the Lord spake vnto you in *Horeb*, out of the middest of the fire: that yee corrupt not your selues, and make you a grauen image or representation of anie figure, &c. His argument I set downe thus. As God appeared in mount *Horeb*, so he is to be conceiued and represented: but he appeared in no image in mount *Horeb*, onelie his voice was hard: therefore he is not to be conceiued or represented in anie image: but men

*the Church of
Rome doth
repeale the
2 commandment*

Deut. 4. 15.
16.

are

are to bee content, if they may heare his voice. Againe, that sinne to which the people of Israell were speciallie giuen euen that dooth the Lorde especially forbid: but to this were the people of Israell speciallie giuen, not so much to make Images of false Gods, as to make Images of the true God, and to worship him in them: which I proue thus.

Judg. 2. 11.

In the booke of Iudges it is saide that the children of Israell did wickedlye in the sight of the Lord, and serued *Baalim*. Now these *Baalim*, what are they? Surely Idoles resembling the true God, as the prophet *Hosea* declareth, and at that daie saith the Lord thou shalt call me *Isbai*, and shalt call mee no more *Baali*. Heere it appeareth that the Israelites meaning was not to worship a false God, but the true God in *Baalim*. And

Hos. 2. 10.

Exod. 32. 5

Aaron when he made the golden Calfe proclaimed that the next daye should be holie daie, not of anie false God but of the Lorde that brought them out of *Egypt*. The prophet *Esaie* after that he had set forth Gods maiestie verie worthelye, he comes in with this conclusion: To whome then will yee liken G O D? or what similitude will yee set vp of him? which declareth that the

Esa. 40. 18.

Iewes

Jewes after the manner of the Gentiles, ran a whoring after Idoles, that is Images not onely of false Gods, but also of the true God. I conclude therefore as I began, that the Church of Rome, by maintaining Images, hath repealed this commaundement.

Neither dooth it shewe lesse fauour to the third commaundement: which also is repealed. First in that they teach men to giue the glorie which is proper to GOD, to some thing else: it is proper to GOD after the daie of Iudgement to be all in all: this they giue to Marie, saying that *shee is all in all.*

3^d commaundment repealed

1. Cor. 15.
28

It is proper to Christe in respect of o-
ther creatures to bee a light lightning all
that come into the worlde, yet they praye
to Marie to giue light to the blinde. It is
proper to Christe to bee the redeemer of
mankinde, and this worke of redemption,
is ascribed to Marie, whome Papists call
their hope, their ieye, their mediatresse, a mede-
cine for the diseased, a defence from the enemye,
a friend in the houre of death. Againe they
make Saint Martin A Priest according to the
order of Melchisedecke, which is proper to
Christe.

Christe only
is a light
+ not Mary
John. 10. 9.

Mary a
mediatresse

Christes
proper title
gynen to a
Priest

Second-

Romany
Petant in
3 preceptu

220

A Papist cannot go

2. Theſ. 3. 1

Secondly they holde that the people is to be barred from the reading of the ſcriptures, vnleſſe it be in an vnknowne tongue, and ſo they mainteine ignorance and the profaning of Gods name. For the free preaching of the worde, and therefore alſo the hearing, learning, reading, ſearching of it, is the glorifying of the word, and ſo the glorifying of Gods name.

in 4 preceptu
Romany Petant

Con. Mogunt, c. 36.

37.

Matiscan.

2. c. 1. 2.

The fourth commaundement is repealed in that they require that their feaſt daies ſhould be kept as ſolemnlie as the Lords ſabaoth day. For they muſt be kept in all honour and comlines: and men muſt reſt from all their laboures, from morning to euening, as on the Sabaoth: whereas contrariwiſe, the Lord hath giuen permiſſion to his ſeruants to labour the fixe daies, ſobeit, on the ſeuenth they wil reſt from the works of their callings, and do the workes of the ſpirit.

in 5 preceptu
Romany Petant

Matisc.
Concil.
ca. 7. 9. 8

They repeale the fiſt commaundement in that they teach that their cleargie hath an immunitie, and therefore is not bound to performe obedience to Magiſtrates, for ſo they haue decreed, that *Clarkes are to be iudged onely of Biſhops*: and that they are onely to reſkue them from iniuries. Againe that the Biſhop muſt not bee iudged of the ſecular power:

power: and that the Pope himselfe oweth no subiection to Kings, Princes, Emperors, but hath power to make them, and to put them downe at his pleasure. But S. Paule for the maintening of the fift commandement, bids euery soule be subiect to the higher powers: and therefore the pope with his cleargie (as *Chrysostome* hath expounded it) must be subiect to ciuill Magistrates, vnlesse they wil exclude themselves out of the number of men, for *Paul* speakes to all.

Romans perat
in sextu p'cep-
Matisc. 2. luy
ca. 8.

Against the sixte commandement they haue decreed ayles for murderers, plainly permitting them which feare authoritie to haue safetie in the lap of their mother the Church. Thus they annihilat Gods commandement, yea and more then this, whether tends all that they teach but the very murthering of foules? For example, saluation by workes of grace, is one of their chiefe points. But that man that is perswaded that he must be saued by his workes, must also put his trust in them, and he which trusteth to his workes is accursed before God. For cursed is that man that trusteth in man, whether it be himselfe or other.

#

Ier. 17. 5 #

The seauenth commaundement is repealed diuerse waies. First in that they main-

Romans perat
in 7 p'ceptu.

maintaine the occasions of adulterie and fornication: namelic, the vowe of single life both in men and women, when as they haue not receiued the gift from God to be continent: which gift when they want, & yet are bound to single life, they must needs breake out into much loosenesse. This sin made *Mantuan*, *Palingenius*, and *Petrarch* to crie out against the Church of Rome. Againe some Papistes defende the tollerati- on of the Stewes in Rome, for the auoiding of greater euils. And in the Councell of Trent chastitie and Priestes marriage are made opposite, so that marriage with the is a filthie thing, although God hath or- dained it for the auoiding of fornication in all. Furthermore that which is most abho- minable and proues the Church of Rome to be an Antichristian Church: they main- taine marriages within the degrees forbid- den both by the law of nature, and of gods word. For in the table of consanguinitie they which are placed in the transuerse vn- equall line cannot marrie, because they are as Parents and children: yet if they bee di- stant foure degrees on diuers sides from the common stocke they may marrie together by the Cannon lawe. As for example,

Elog. 5.
Lib. 4. 5. 9.

Sect. 24. c. 9

the graund vncle maie marrie his Sisters
nephewes neece, a thing verie filthie in
nature considering that a man cannot mar-
ry with any honestie his sisters child. To go
further, by gods word they which are distāt
4. degrees in the transuerse equall line may
marrie together, as Cousin germanes. Thus
the daughters of Zelophehad were married
to their fathers brothers sons: this exam-
ple I take it is warrant of the lawfulnessse of
this marriage else where: Yet the Cannon
lawe condemnes this marriage of Cousin
germanes, and the marriage of their chil-
dren after them though they bee eight de-
grees distant. Thus the Church of Rome
doth ouerwhart the Lord: where he giues
libertie they restraine it, and when hee re-
straineth men, then they giue libertie.

Greg.ca.9.
de cōsang.
aunculus
maximus
Abneptis.

Numb.36.
11.

They repeale the eight commandement
by their spirituall Marchandize in which
they sell those things which are not to bee
solde, as Crosse to deade men, images,
prayers, the sound of belles, remission of
sinnes and the merites by which men maie
come to the kingdome of heauen: their
shaueling Priests will do no duetie without
they be feed with monie, hence comes the
prouerbe, No pennie no pater noster.

Romany
benant is 8
preceptum

They

Romany
beant in 9
preceptu

224

A Papist cannot go

Reuel 7.11
& 5.10.

They teach men to beare false witnesse,
and so to sinne against the ninth commandement, in that they holde that Marie is the Queene of heauen: whereas indeede shee is no queene, but doth continuallie cast downe hir crowne before Christ with the rest of the saintes. And a man may as wel beare false witnes in speaking too much as in speaking too little.

perat in 10
preceptu

In the tenth commandement the first motions that go before consent are forbid-
den: otherwise there shall be no difference betweene it and the rest, For they also are spirituall, and forbid inward motions: but the difference is that they forbidde onelie the motions that goe with consent.

Now, the Papistes saie that these motions are no sinne properlie vnlesse consent fol-
lowe: and therefore they in expresse words repeale this commandement. For if concupiscence and the first motions bee no sinnes properlie then there neede no prohibition of them.

The fourth Argument.

T *hat religion which is contrarie to it selfe*
onelic a meere inuention of man: the religion
the Church of Rome is quite contrarie to it selfe

there

therefore it is onely an inuention of man: which if it be true, as well a reprobate as any other may performe the things required in it.

The prooffe.

THE proposition is most true, because it is a priuiledge of Gods worde, and so of the true religion gathered foorth of it, to be consonant to it selfe in al points: which properly no doctrines nor writings beside can haue. The Assumption may bee made manifest by an induction of particular examples.

I The Church of Rome saith, that men are saued by grace: and againe it saith, that men are saued by works. A flat contradiction. For *Paule* saith, if election be of grace, it is no more of workes: or els were grace no more grace, but if it bee of workes, it is no more grace: for els were worke no more worke. Answer is made. *y* in this place *Paul* speaketh of workes of nature, which indeed are contrarie to grace: but not of workes of regeneration which are not contrarie to grace. This answer is false: for *Paul* in a like place vnto this opposeth grace & workes of

y doctrine is contrary in it self.
 Rom. II. 6.
 Rhem. Test. vpon Rom. II. 6. }
 rege-

Q

regeneration. Yee are saued by grace (saith he) through faith, and that not of your selues, for it is the gift of God: not of works, least any should boast himselfe. For we are his workmanship created in Christe Iesus vnto good workes, that we should walke in them. Now let the Church of Rome speake what are the workes of which a man maye most of all boast? And what are the workes for the doing of which we must be fashioned anew in Christ Iesus? Assuredly they must be the workes of regeneratiō, dipped & died in the bloud of Christ (as they speake) wherefore it is euident, that *Pauls* meaning is to conclude, that if we be saued by grace we cānot be saued by workes of regeneratiō

Rhem.
Test. Rom.
2.23.

Rhe. Test.
Coloss. 2.
vers. 24.

2 The Church of Rome confuteth and condemneth in Councils, & derideth this doctrine that we teach, that men are to be iustified by the imputation of the righteousness of Christ: which righteousness is not in vs but in Christ. And the *Rhemists* call it phantasticall iustice, a new no iustice: But herein that Church is contrary to it self: for it defendeth workes of supererogation and workes of satisfactiō of one mā for an other & their ground is, because the faithfull are all mēbers of one bodie, & haue fellowship

one with an other, & therefore one may satisfie for an other. Heereby it is plaine, that the Church of Rome most of all defendeth that imputation of righteousness, which most of all it hath oppugned. For when one man satisfieth for an other, the worke of one mā is imputed to another. But what? shall one mā satisfie for an other, & shal not Christ by his righteousness satisfie for vs? shall God accept the worke of one man for an other, & not accept the righteousness of Christ for vs: Truly there is greater fellowship and coniunction betweene the head and the members, than of the members among themselves: because they are ioyned together by meanes of the head.

Ratio

Nota

#

3 It holdeth that the guilt & fault of sin may be remitted by Christ: & yet the temporall punishment of sinne be vñremitted: but these are quite cōtrarie. Paul saith, there is now no condemnation to them that are in Christ Iesus. Yet if a man were punished for his sinne after he were in Christ, & had the fault of sin remitted, some condemnation should now remaine him. And David saith, Blessed is the man to whom the Lord imputeth no sin: therefore he to whom the Lord imputeth no sinne, hath not only the

a culpa

no a pœna

Rom. 8.1.

Psal. 32.1. #

Q 2

guilt

August. de
verb. Dom
Ser. 37.

guilt of sinne, but also the punishment of his sinne remitted: otherwise he could not be blessed but miserable. And this agreeth not with gods iustice, whē the fault is quite pardoned, and a man is guiltie of no sinne, that then anie punishment should be laide on him. And S. Augustine saith, that Christ by taking vpon him the punishment of sin, and not taking vpon him the fault, tooke awaie both the punishment and the fault. Wherefore this opinion, that Christ hath taken awaie the guilt of sinne, ouerthroweth al Satisfactiones & Purgatorie, because the fault and guilt being taken away, all punishment for sinne is also taken away.

Transubstantiatio monstruosa

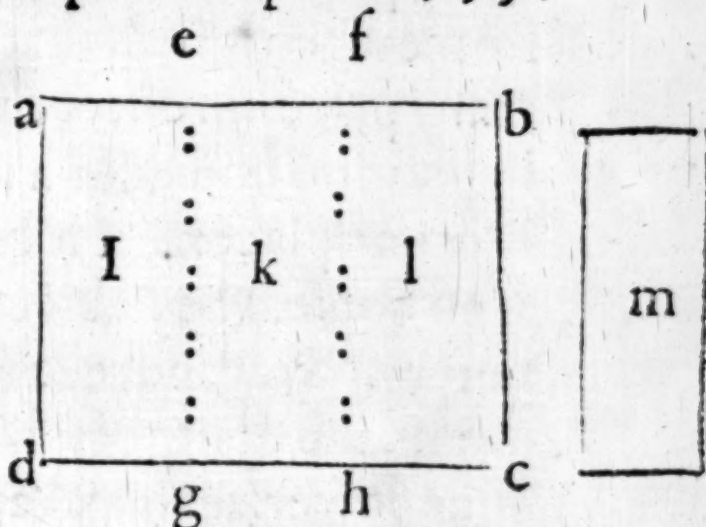
4 Transubstantiation is a monster standing on manifold contradictions. First, it maketh Christes bodie to bee in manie places: an euident contradiction. For it is of the nature and essence of a bodie to be in one place only: which I proue thus. A bodie is a magnitude, a magnitude is a continued quantitie, a continued quantitie cannot be but in one place: therefore a bodie cannot be but in one place. In this argument the doubt is only of the last part: which vndoubted is most true. For it is called a continued quantitie, because his parts are con-

tinued

tinued and knit together the one with an other by a common terme or bond, as a line by a point, a plane and his parts by a line, a solide by a superficies or plane. Now, these points cā in no wise be cōtinued, vnles eue-ry one of thē keepe one only special place.

For examples sake: suppose the plane a, b, c, d , to be deuided in-

to 3. partes, l, k, l , by two lines, e, g, f, h , which doe both deuide the three partes & continue thē the one with the



other. Now I saie, that euerie one of the parts maie be continued with his next fellow, it is necessarie, that euerie one of them should haue one special and distinct place.

That the first place of the plane, l , maie be continued with, k , it must be situated only there where it is, and no where els: for if it shall be situate elsewhere, as in the place m , then it cannot be continued with k . Nowe then, if the partes must of necessitie haue their owne particular place onely, then the whole figure a, b, c, d , must also be onely in one place. And this is that which the prince

Arist. Ca-
reg. cap. de
quant.

of Philosophers teacheth, that euerie mag-
nitude hath his partes sited in some one
place, one by an other, so that a man maie
saie of them, here it is, & there it is not. To
conclude, therefore this must need, agree
to a bodie and to the parts of it to be in one
onely place alone. So that the Church of
Rome when it saith that Christs bodie is in
many places: in effect they say, that Christs
bodie is no bodie: for if it be a body, it is on-
ly in one place: & if it be in many places, it
is no bodie. They obiekt that God is omni-
potent. True indeede: but there bee some
things, the doing of which agreth not with
gods power, as to make contradicentia things
contradictorie to bee both true: of which
fort these are. For, that Christes bodie is a
true bodie, and that it is in manie places at
once, are flat contrarie: because (as hath
ben shewed) it is essentiall to all magnitudes
to be in one place, and therefore to a bodie.
And God cannot take away that which is
essentiall to a thing, the essence remaining
whole. 2. Again, transubstantiation maketh
the Accidents of Breade and Wine to re-
maine without the substance. Here also is
another contradiction as impossible as the
former: for it is a cōmon saying in scholes,

Responsio
ad omni-
pote^{ti}am

Ratio

Accidentis esse, est inesse. It is of the essence of an accident to be in the substance. Nowe therefore, if the accidents bee, there is also the Bread and Wine: and if there be no substance of Bread or Wine, neither can there be anie accidents. 3. It holdeth, that Bread is turned into the bodie of Christ, & therefore it must needs holde, that Christs body is made of Bakers bread, and yet it holdeth and teacheth that Christes bodie is onelie made of the seed of Mary, quite ouerthrowing the former Transubstantiation.

5 It teacheth, that a man must alwaies doubt of his saluation: and likewise it teacheth, that in praying we are to call God Father, which are things quite contrarie. For who can truely call God Father, vnlesse he haue the spirite of adoption, and be assured that hee is the childe of God. For if a man shall call God Father, and yet in his heart doubt whether hee bee his Father or not, he plaieth the dissembling hypocrite: wherefore, to doubt of saluation, and to say Our Father, &c. in truth are contrarie.

6 The Church of Rome maketh praier to be one of the chiefe means to satisfie for sinnes. But praier indeede is an asking of pardon for sinne: Now asking of pardon

Q 4

and

Can. Tres
sant. de pe-
na. dist. 1.
Lumb. lib.
4. dist. 16.
Can. de
quotis. d.
de poenit.
dist. 3.

Asking of
Pardon

232

A Papist can not go

and satisfaction for sinne are contrary: there-
fore by the iudgement of the Papists, praier
which is a satisfaction is no satisfaction.

the madnes
of the Romish
diuinitie

And in deed, let vs consider what madnesse
is contained in this popish diuinitie: the
poore begger commeth very hungry to the
rich mans doore to craue his almes: and
straightwaies by his begging he will merit
and deserue it. The same dooth the Papist,
he praieeth very poorely for the thing which
he wanteth, yet he looketh very proudly to
merite no lesse than the kindome of heauen
by it.

Rom. 5. 5.

7 Doubting of saluation and hope can-
not agree together, for hope maketh a man
not to be ashamed, that is, it neuer disappoin-
teth him of the thing which he looketh for.

Hebr. 6. 19.

Spes etc
anchora

And therefore it is called the anchor of the soule
both sure & stedfast, which entreth into that which
is within the vaile. So that true hope and the
certaine assurance of saluation goe toge-
ther.

8 True praier and iustification by works
cannot stand together. For he which praie-
eth truely must be touched inwardlie with
a liuely feeling of his owne miserie, and of
the want of that grace, whereof he stands
in need. Now this cannot be in the heart of
that

that man that looketh to merite the king-
dome of heauen by his workes : for he that
can doo this, maie iustlie conceiue some-
what of his owne excellencie.

9 Papists teach, that it is great boldnes
to come immediatlie vnto GOD without
the intercession of Saints : and therefore
they vse to ^a pray to Marie, that she would
praie to Christ to helpe them : yet on the
contrarie, when they haue so doone, they
pray to God immediatlie, that he would re-
ceiue the intercession of Marie for them.

^a Breuiar,
& Missali
refor.vbiq;

And thus they are become intercessors be-
tweene Marie and God : Yea when they
offer vp Christ, praying GOD to accept
their gifts and sacrifices, the humble priest
that will not praie to GOD, but by the
meditation of Saints, is then a mediator
betweene Christ Iesus and God his Father.

+

+

10 It holdeth, that in the Masse, the Priest
offereth vp Christ to his Father an vnbloudie
sacrifice. This is a thing impossible: for if
Christ in the Masse be sacrificed for sin, thē
he must die & his bloud must be shed Heb. 9

^{t e} priest doth
Christ to his
father.

22. And in the Scriptures these two sayings
(Christ is dead, Christ is offered vp in sacri-
fice) are all one. So then, the Papist when he
supposeth that there maie be an vnbloudie
sacri-

sacrifice, in effect he saith thus much, there is a sacrifice, which is no Sacrifice.

8 In the Canon of the Masse the church of Rome praieth on this wise. We humbly beseech thee most mercifull father, by Iesus Christ, thy son & our Lord, y thou wouldst accept these gifts and oblations & these holy Sacrifices, which we thy Church offer to thee, &c. where first they offer vp Christ to God the Father in the name of Christ, & so they make Christ to be his owne mediator. Againe, they desire God to blesse & to accept his owne Sonne : for they offer vp Christ. If they say he needeth now the blessing of his Father, they make Christ a weak and imperfect Christ : if hee neede not the blessing of his Father, their praier is needlesse. Also they desire G O D to accept not one gift or one sacrifice, but in the plurall number, these gifts and sacrifices : whereas they hold that Christs body is one only bodie, and therefore but one sacrifice. And thus they are at variance with themselves.

9 Papists, in word they say that they beleeue and put their trust in God : yet whereas they looke to be saued by their workes, they set the confidence of their hartes in truth vpon their owne doings.

to trust in god, & hope to be saued by workes
are meere contraries. 10 They

either christ is
an imperfect
christ or their
praier is vaine

10. They put such holines in Matrimo-
nie, that they make it one of their 7. Sacra-
mēts, which ^a confer grace to the partakers
of them: yet they forbidde their Cleargie to
marrie, ^b because to liue in marriage is to
liue according to the flesh, and the Coun-
cel of Trent opposeth marriage & chastitie.

^a Rhem.
Test. pag. }
523.
^b Papa. Sy-
ric. us. De-
cret. epist.
Sess. 24. c. 9

11. It teacheth, that soules kept in Pur-
gatorie, maie bee redeemed by Sacrifices
and Suffrages. Against this, is a Canon of
their lawe taken out of Saint *Hieromes*. We
knowe that in this life wee maie helpe one
another, either by Praiers, or by good
counsell: but when wee shall come be-
fore the iudgement seate of Christ, nei-
ther *Job*, nor *Daniel*, nor *Noe*, maie intreate
for anie; but euerie man to beare his
owne burthen. And according to another
Canon going vnder the name of *Gelasius*
Bishop of Rome, Either there is no Purga-
torie, or the soules which goe thither, shall
neuer returne.

^c Can. in
present. 11.
13. q. 3.

†

Can. lega-
tur. 4. q. 1.

12. And to conclude, the most points
of their religion are contrarie to their Ca-
nons, as by searching, may appeare in these
examples.

1. The dead cannot heare the praiers of
them which call vpon them.

1 Con. fa-
tendum
13. q. 2.

2. Peter

2 C. Beati.
2. q. 7.

2. *Peter* and *Paule* were two of the chief Apostles, and it is hard to saie, which was aboue the other.

3 C. de Ca-
pitulis
dist. 10.

3. *Leo* the fourth liuing in the yere 846 acknowledged *Lotharius* the Emperour for his Prince.

4 C. nullus.
dist. 99.

4. No Bishop maie be called vniuersall

5 C. legi-
mus. di. 93.

5. The Church of Rome hath no more authority ouer other Churches, than other Churches ouer it.

6 C. legi-
mus. di. 93.

6 A Priest and a Bishop were in time past all one.

C. Olim.
dist. 95.

7 The Pope hath no power to giue or sell Pardons.

7 C. ver-
bum 6.

8. There can be no merite by fasting, or abstinence from flesh.

magna.

C. Con-
uertimini
de penit.
dist. 1.

9. The Masse is nothing but the forme of diuine sacrifice.

8 C. quod
dicit. di. 41

By this which hath beene saide, it doth in part appeare, that the religion of the

9 C. lumi-
nosa. 18.

Church of Rome is repugnant to it self, and

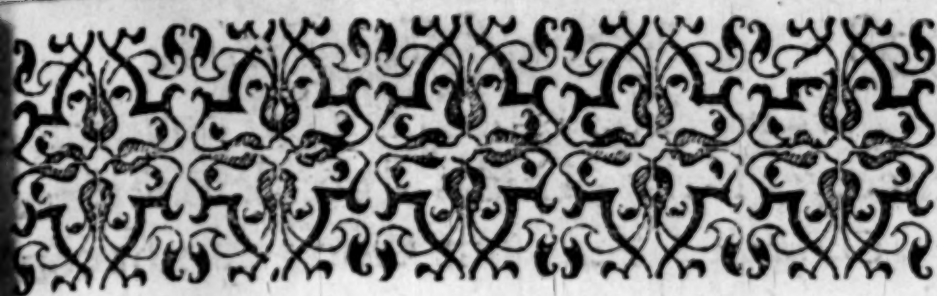
q. 2.

it could not so be, if it were from the worde of God.

*A Corollarie gathered out of the
former assertion.*

1. A man beeing indued with no more grace then that which he maie obtaine by the religion of the Church of Rome, is still in the state of damnation.

A



A Dialogue

*containing the conflicts betweene
Sathan and the Christian.*

Sathan.



Vile helhound, thou art my
flaue, and my vassall, why
then shakest thou off my
yoke.

Christian.

By nature I was thy vaf-
sal, but Christ hath redeemed me.

Sathan. Christ redeemeth no Repro-
bates, such as thou art.

Christian. I am no Reprobate.

Sathan. Thou art a Reprobate, for thou
shalt be condemned.

Christian. Lucifer, to pronounce dam-
nation, belongeth to God alone: thou art
no Iudge, it is sufficient for thee to bee an
accuser.

Sathan,

Sathan. Though I cannot condemne thee, yet I know God will condemne thee.

Christian. Yea, but God will not condemne me.

Sathan. Goe too, let vs trie the matter. Is not God a Lorde, and a King ouer thee, and maie he not therefore giue thee a lawe to keepe, and punish thee with hell fire, if thou breake it?

Christian. Yes.

Sathan. And hast thou kept the lawes of this thy Lord and King?

Christian. No.

Sathan. Let vs proceede further? Is not the same Lord also a most righteous iudge, & therefore a most sharpe reuenger of sinners?

Christian. Yes truelie.

Sathan. Why then wilt thou flatter thy selfe thou hypocrite: God cannot wink at thy sins, except he should be vniust. Wherefore there is no remedie, thou art sure to be damned: hell was prouided for thee, & now it gapeth to deuoure thee.

Christian. There is remedie inough to deliuer me from condemnation. For God is not onelie (as thou affirmest) a Lord and Iudge, but also a sauing, and a most mercifull Father.

*Deus iudex
& Pater
misericors*

Sathan

Sathan. But thou firebrande of hell fire,
and childe of perdition, looke for no mer-
cie at Gods hands, because thou art a most
griuous sinner: for,

1. Originall sinne runneth whollie ouer
thee, as a lothsome botch or leprosie.

2. Thy minde knoweth not the thinges
that be of God:

3. In the lawe of God thou art starke
blinde, sauing that thou hast a fewe princi-
ples of it to make thee inexcusable.

4. The Gospel is foolishnes and madnes
vnto thee: thou makest no better accompt
of it then of thine owne dreame.

5. Thy conscience is corrupt, because
it flattereth thee, and excuseth thy sinne.

6. Thy memorie keepeth and remem-
breth nothing, but that which is against
Gods word; but thinges abhominable and
wicked, it keepeth long.

7. Thy will hath no inclination to that
which is good, but onelie to sinne and wic-
kednesse.

8. Thy affections are set onelie on wic-
kednes: they are as mighty Giants and Prin-
ces in thee, they haue thee at commande-
ment. Remember, that for verie anger thou
hast beene sicke: that the lust of thy flesh
hath

ye Reason
that the
Diuell doth
use to
bringe
man to
desperatoy.

240 *The conflicts of Sathan*

hath driuen thee to madnes : forget not thy Atheisme, thy contempt of Gods worde, thy inward pride, thy enuie, hatred, malice, thy couetousnes, and infinite other wicked desires, which haue led thee captiue, and made thee outragious in all kind of naughtines.

10. Thy actuall finnes committed partlie in secrete, partlie in publike, are most filthie and most infinite. Remember howe in such a place, at such a time, thou didst commit fornication : in another place thou diddest steale, &c. God saw this I warrant thee : yea, all thy finnes are written in his booke : wherefore thou cursed wretch, all hope of mercie is cut off from thee.

Christian. But Gods mercie farre exceedeth all these my finnes : and I cannot bee so infinite in sinning, as God is infinite in mercie and pardoning.

Sathan. Darest thou presume to thinke of Gods mercie? why, the least of thy finnes deserueth damnation.

Christian. None of my finnes can feare me, or dismaie me. Christ hath borne the full wrath and vengeance of his Father vpon the Crosse, euen for me, that I might be deliuered from condemnation, which was

due

Dominus videt.

2. 21. *Nota* { Isai. 1. 18.
Acts. 1. 23.
38.
1. Tim. 1. 15
Psal. 103.
11. 12. 13.

Isai. 53. 2. 3
4. 5.

due vnto mee.

Sathan. If Gods purpose were not to condemne thee, perswade thy selfe, hee would neuer laie so manie afflictions and crosses on thee, as he doth. What is this want of good name? this weaknes and sicknesse of the bodie? these terroures of thy minde? this dulnesse and frowardnes of thy hart? what are all these (I saie) and manie other euils, but the beginnings, and certaine flashings of the fire of Hell.

Christian. Nay, rather my afflictions are liuelie testimonies of my saluation. For god as a louing Father, partlie by them, as with Heb. 12, 6. 9. 10. scourges chastneth my disobedience, and bringeth me into order: partly conformeth 1. Pet. 2. 21. Gen. 42. 21 me vnto my Sauour Christ, and so by little and little, layeth open to mee mine owne 1. Cor. 11. 12. sinnes, that I may dislike my selfe and hate Rom. 8. 26. them: and maketh mee to renounce the worlde, thy eldest sonne, and stirreth me vp to call vpon him, & to praie earnestly with grones and sighes, which I am not able to expresse with anie wordes, as I feele them.

Sathan. Thy afflictions are heauie, and comfortlesse, therefore they can not be arguments of Gods fauour.

R

Christian.

Rom. 5. 2. 3
4.

Rom. 8. 28.
Psa. 119. 71.

Christian. Indeed their nature is to bring griefe and heauines to the soule, but I haue had ioy in the midst of my afflictions, & strength sufficient to beare them, and after them haue ben many waies bettered, which befalleth to none of the wicked: and for that cause, it is a great perswasion to mee, that I shal not be damned with the wicked world, but in spite of all thy power, passe frō death to euerlasting life.

Sathan. After these thy manifold afflictions, thou must suffer death, which is most terrible, and a verie entrance to Hell.

*Mors vite
ianua.*

Christian. Death hath lost his sting by Christes death: and vnto me it shall be no thing els but a passage vnto euerlasting life.

hoc falsum.

Sathan. Admit thou shalt bee deliuered from hell by Christ, what will this auail thee, cōsidering that thou shalt neuer come to the kingdome of heauen? for Christes death only deliuereth thee from death eternal, it can not aduance thee to euerlasting life.

Rom. 5.
ver. 8. 3. 4.

Christian. I am nowe at this time a member of Christs kingdome, and after this life shall raigne with him for euer in his euerlasting kingdome.

Sathan. Thou neuer didst fulfill the law there

therefore thou canst not come into the kingdome of heauen.

Christian Christ hath perfectlie fulfilled euerie part of the lawe for mee: and by this his obedience imputed vnto mee, I my selfe do keepe the lawe.

Sathan Be it so, for all this, thou art farre inough from the kingdome of heauen, into which no vncleane thing shall euer enter: thou, although that Christ hath suffered death, and fulfilled the lawe for thee, yet thou art in part vncleane: thy cursed nature and the feedes of sinne are yet remaining in thee.

Rom. 2. 3.
Ioh. 17. 19.

Christian. Christ in the virgins wombe was perfectly sanctified by the holie ghost: and this perfect holines of his humane nature is imputed to me: euen as *Iacob* put on *Esaus* garments, to get his Fathers blessing: so I haue put on the righteousness of Christ, as a long white robe couering my sinnes, & making me appeare perfectlie righteous, euen before Gods iudgement seat.

Sathan Indeed, God hath made promise vnto mankinde in all these mercies and benefits in Christ: but the condition of this promise is faith, which thou wantest, and therefore canst not make anie accompt, that

Iohn. 3. 14.
15.

Christes sufferings, Christes fulfilling of the lawe, Christes perfect holinesse, can doe thee anie good.

Christian. I haue true sauing faith.

The conflicts of Sathan with the strong Christian.

Sathan.

THou sayest that thou hast true faith, but I shall sift thee, and disproue thee.

Christian. The gates of Hell shall neuer preuaile against my faith, doe what thou canst.

Sathan. Tell me then, doest thou thinke that all the world shall be saued?

Christian. No.

Sathan. What, shall some be saued, and some condemned?

Christian. So saith the worde of God.

Sathan. Thou then art perswaded that God is true euen in his mercifull promises, and that he will saue some men, as *Peter* and *Paul*, & *Dauid*, &c. and this is the onely beleefe, by which thou wilt be saued.

Christian. Naie, this I belecue, and more too, that I particularly am in the number of those men which shall be saued: and this is

*Spes firma
re applica-
tione ad nos
ipfos.*

th

the beleefe that saueth me.

Sathan. It may bee thou art perswaded,
that God is able to saue thee, but that God
will saue thee, that is, that he hath determi-
ned to aduance this thy body, and this thy
soule into his kingdome, & that he is most
willing to performe it in his good time:
heerein thou wauereft and doubtest.

Christian. Nay Sathan, I in mine owne
heart am fully perswaded, that I shall be sa-
ued, and that Christ is specially my redee-
mer: and (O Lord) for Christes sake, helpe
thou my doubting and vnbeleefe.

Ioh. 1. 12. 13

Ioh. 6. 35.

54.

Mark. 9. 23

Sathan. This thy full perswasion is onely
a phantasie, and a strong imagination of
thine owne head: it goeth not with thee as
thou thinkest.

Sathan. It is no imagination, but trueth
which I speake. For me thinks, I am as cer-
taine of my saluation, as though my name
were registred in the Scriptures (as *Dauids*

2. Cor. 1. 29

Ephe. 1. 14.

Rom. 8. 18

and *Pauls* are) to be an elect vessell of God:
and this is the testimonie of the holy spirit
of Iesus Christ, assuring me inwardly of my
adoption, and making me with boldnesse
and confidence in Christ, to pray vnto God
the father.

Sathan. Still thou dreamest & imaginest,

R 3

thou

thou louest and likest thy self, and therefore thou thinkest the best of thy selfe.

Act. 13. 9.

1. Thef. 1. 3

*Fruit
fructus*

Christian. Yea, but God of his goodnesse hath brought foorth such tokens of faith in me, that I cannot be deceiued.

1. I am displeased with my selfe for my manifold sinnes, in which sometime I haue delighted and bathed my self. Rom. 7. 15. 24.

2. I purpose neuer to commit them againe, if God giue me strength, as I trust he will.

3. I haue a verie great desire to be doing those things which God commandeth.

4. Those that bee the children of God. If I doe but heare of them, I loue them with my hart, and wish vnto them as to my selfe. 1. Iohn. 3. 14.

5. My heart leapeth for gladnesse, when I heare of the preaching of the word.

6. I long to see the comming of Christ Iesus, that an end may be made of sinning, and of displeasing God. Apoc. 22. 20.

7. I feele in my heart the fruites of the spirit, ioy, loue, peace, gentlenes, meekenes, patience, temperance: the workes of the flesh I abhorre them, fornication, adulterie, vncleannesse, wantonnesse, Idolatrie, strife, enuie, anger, drunkennesse, bibbing and quaf-

quaffing, and all such like. *Galathians*. 5. 19.
20. 22.

All these, they cannot proceede from thee Sathan, or from my flesh, but onelie from faith which is wrought in me by gods holie spirite.

*à fide hoc
specificatur*

Sathan. If this were so, God would neuer suffer thee to sinne, as thou doest.

Christian. I shall sinne as long as I liue in this worlde, I am sure of it; because I am taught to aske remission of my sinnes continually. But the manner of my sinning now is otherwaies than it hath beene in times past. I haue sinned heretofore with full purpose and consent of will; but now doubtles, I doo not. Before I commit anie sinne, I doo not go to the practising of it with deliberation, as the carnall man doth, who taketh care to fulfill the lustes of the flesh: but if I doo it, it is flat beside my minde and purpose: In the doing of anie sinne, I woulde not doe it, my heart is against it, and I hate it, and yet, by the tyrannie of my flesh being overcome, I doe it: afterwarde, when it is committed, I am grieved and displeased at my selfe, and doe earnestlie with teares aske at Gods hands forgiuenesse of the same sinne.

Rom. 7. 15.

Mat. 26. 69.

72. 74. 75.

*our manner
of sinning
doth differ
from yt in
times past.*

Ro. 13. 14.

Sathan. Indeede, this is verie true in the children of God: but thou art solde vnder sinne, and with great pleasure doest commit sinne, & louest it with thy whole heart: otherwise, thou wouldest not fall to sinne againe after repentance, and commit euen one and the same sinne, so often as thou doest. Thou hypocrite, this thy behauiour turneth all the fauour of God from thee.

Christian. Nay, it is the order of the Prophets, to call men to repentance, which haue fallen from the feare of God, and from the repentance, which they professed: and God in thus calling him, putteth them in hope of obtaining mercie. And the law had sacrifices offered euery day, for the sinnes of all the people, and for particular men, both for their ignorances, and their voluntarie sinnes: which signifieth, that God is readie to forgiue the sinnes of his children: yea if they sinne daily. *Abraham* twise lied and swore that *Sara* was not his wife. *Ioseph* swore twise by the life of *Pharao*. *David* comitted adulterie oftē, because he tooke vnto him *Bathsheba*, *Vriahs* wife, & also kept fixe wiues, and ten concubines. Gods will is, that mē forgiue till seuentie seuen times: and therefore he will shew much more mercie.

Isay. i. v. 8.

Iere. 2. v. 1.

Gen. 13. 14

15

Gen. 20. 2.

3.

Gen. 42. 25

16.

cie. And for my part, so oft as I shall fall into the same sin, so oft I shall haue Christ my aduocate and intercessour to the father for me, who will not damne me for the infirmitie which he findeth in me. I will abstaine from externall iniquitie, and I wil not make my members seruants vnto sinne : and so long I trust my imperfections shall haue no power to damne mee : for Christes perfection is reputed to be mine, by faith which I haue in his blood : God is not displeased, if my bodie be sicke and subiect to diseases : no more is he displeased at the disease and sicknesse of the soule. A naturall father will not slay the bodie of his childe, when he is sicke, and abhorreth comfortable meates : and my heauenly father will not condemne my soule, although through the infirmitie of faith, and the weakenesse of the spirit : I commit sinne, and often loath his heauenly word, the food of my soule. Nay, (which is a strange thing) I know it by experience, that God hath turned my filthie finnes to my great profit, and to the amendment of my life: like as the good Phisition, of ranke poison is able to make a soueraigne medicine to preserue life.

1. Ioh. 2. 1.
Dan. 9. 6.

Rom. 8. 28.

god turneth o^r
sinne to o^r profit
as a phisition
ranke poison doth
make a treasell
to preserue life

Sathan. Well, be it, that now thou art in
the

the state of grace, yet thou shalt not continue so: but shalt before death depart from Christ.

Christian. I know I am a member of Christs mysticall bodie: I feele in my selfe the heauenlie power, and vertue of my head Christ Iesus: and for this cause I cannot perish, but shall continue for euer, and raigne in Heauen after this life with him.

*The conflicts of Sathan with
the weake Christian.*

Sathan.

THy minde is full of ignorance and blindness, thy heart is full of obstinacie, rebellion, and frowardnes against God: thou art whollie vnfit for anie good work: wherfore, thou hast no faith, neither canst thou be iustified, and accepted before God.

Christian. If I haue but one drop of the grace of God, and if my faith bee no more
 Mat. 27. 20 than a litle graine of mustard seede, it is sufficient for mee: God requireth not perfect
faith, but true faith.

Sathan. Yea, but thou hast no faith at all.

Christian. I haue had faith.

Sathan. Thou neuer hadst true faith: for

in time past, when according to thine own opinion thou didst beleue, then thou hadst nothing but a shadow of faith, and a foolish imagination, which all hypocrites haue.

Christian. I wil put my trust in god for euer, Psal. 77. 5.
& his former mercies shewed mee heretofore strengthē me now in this my weaknes.

1. He created me when I was nothing.
2. He created me a man, when he might haue made me an vglie Toade.

3. He made me of comelie bodie, and of good discretiō: wheras he might haue made me vglie, & deformed, franticke, & mad.

4. I was borne in the daies of knowledg, when I might haue beene borne in the time of ignorance and superstition.

5. I was borne of Christian parents, but God might haue giuen me either Turks or Iewes, or some other sauage people for my parents.

6. I might haue perished in my mothers wombe, but he hath preferued me, and prouided for me by his prouidence, euen vnto this houre.

7. Soone after my birth, God might haue cast me into hell, but contrariwise, I was baptized, and so receiued the seale of his blessed couenant.

god his
greate
former
mercies

252 *The conflicts of Sathan*

8 I haue had by Gods goodnesse some sorrowe for my sinnes past, and haue called on him, in hope and confidence that hee would heare me.

9 God might haue concealed his worde from mee, but I haue heard the plentiful preaching of it: I vnderstand it, and haue receiued comfort by it.

10 Lastly, at this time God might powre his full wrath on me: which he dooth not, but mercifully maketh me to feele mine owne wants, that I might be humbled, and giue all glorie vnto him for his blessing. Wherefore, there is no cause why I should bee disquieted: but I will trust still in the Lord, and depend on him, as I haue done.

Sathan. Thou feelest no grace of the holy Ghoste in thee, nor anie true tokens of faith, but thou hast a liuely sense of the rebellion of thy heart, and of thy lewde and wretched conuersation: therefore thou canst not put anie confidence in Christs death and sufferings.

Christian. Yet I will hope against all hope, and although, according to mine owne sense and feeling, I want faith: yet I will beleeue in Iesus Christ, and trust to be saved by him.

Psal. 32. 1.

2. Cor. 5. 21

Ch

Sathan. Though the children of GOD haue beene in many perplexities, yet neuer any of them haue bin in this case, in which thou art at this present.

Christian. Heerein thou prouest thy selfe to be a lying spirite: for the Prophet *David* faith of himselfe, that he was foolish, and as a beast before God: and yet he euen then trusted in God. And *Paule* was so led captiue of sinne, that he was not able to do the good he would, but did the euill which hee hated: and so in great pensiuenes of heart, desired to be deliuered from this world, that hee might bee disburdened of his corrupt flesh.

Psal. 73. 22

23

Rom. 7. 19.

24.

Sathan. Thou miserable wretch, doest thou feele thy selfe gracelesse, and wilt thou beare the face of a Christian? and by thy hypocrisie offend God? as thou art, so shew thy selfe to the world.

Christian. Auoide *Sathan*, Christe hath vanquished, and ouercome thee for my cause, that I might also triumph ouer thee. I am no hypocrite: for whereas I haue had heeretofore some testimonie of my faith, at this time I am lesse mooued, though faith seeme to be absent: like as a man may seeme to bee dead, both in his owne sense, and by the

Nota bfg
ad finem

the iudgement of the Phisition, and yet maie haue life in him : so faith maie bee, though alwaies it doe not appeare.

Sathan. But thou art a man starke dead in sin, God hath now quite forsaken thee: hee hath left thee vnto me to be ruled: hee hath giuen me power ouer thee, to bring thee to damnation: he will not haue thee to trust in him anie longer.

Christian. Strengthen me good Lord; remember thy mercifull promises, that thou wilt reuiue the humble, & giue life to them that are of a contrite heart.

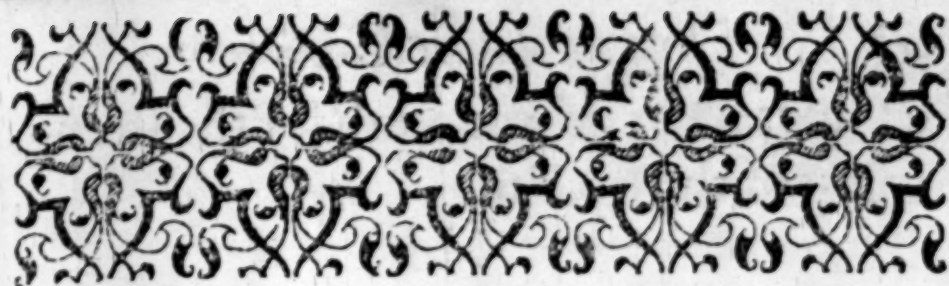
Isai. 57. 15.

Sathan. These promises concerne not thee, which hast no humble and contrite, but a froward, and a rebellious heart.

Christian. Good Lorde forget not thy former mercies: giue an issue to these temptations of mine enemy Satan. And you my bretheren, which know my estate, praie for me, that God would turne his fauourable countenance towards me: for this I know, that the ptaier of the righteous auaieth much, if it be feruent.

Iain. 5. 16.

How



Howe a man

*should applie aright the word of
God to his owne soule.*

I



Verie Christian containeth in
himselfe two natures, flat con-
trarie the one to the other, the
flesh and the spirite: and that he
may become a perfect man in Christ Iesus,
his earnest inducours must bee, to tame, and
subdue the flesh, & to strengthen and con-
firme the spirit.

*Way to be
a perfect christi-
an*

II

Answerable to these two natures, are the
two parts of Gods worde. First, the Lawe,
because it is the ministerie of death, it fitlie
serueth for the taming and maistering of
the rebellious flesh: and the Gospell, con-
taining the bountifull promises of God in
Christ, is as oile, to powre into our wounds,
and as the water of life, to quench our thir-
stie

*Lex carne
domat.*

*Euangelin.
spiritu nrm
corroborat*

256 *How to applie Gods word*
stie soules : & it fitlie serueth for the streng-
thening of the Spirite.

III

Well then, art thou secure ? Art thou
prone to euill ? Feelest thou that thy rebel-
lious flesh carrieth thee captiue vnto sinne?
Looke nowe onelie vpon the lawe of God,
applie it to thy self, examine thy thoughts,
thy words, thy deedes by it: pray vnto God,
that he would giue thee the Spirit of feare,
that the law maie in some measure hūble &
Rom. 8.16. terrifie thee: for (as *Salomon* saith) blessed is
Pro. 28.14. the man that feareth alwaies, but cursed is
he that hardeneth his heart.

IIII

In the Law, these are most effectuell me-
ditations to humble and bridle the flesh,
1 which follow. First, meditate on the great-
nes of thy finnes, and of their infinite num-
ber: and if it may be, gather them into a Ca-
talogue, set it before thee: and looke vnto
it, that thou think no sinne to be a small sin,
no not the bare thoughts and motions of
2 thy heart. Often with diligence consider
the strange iudgements of God vpon men,
for their finnes, which thou shalt find, part-
lie in the Scriptures, partlie by dailie expe-
rience. Doubtlesse, thou must thinke, that
euerie

euerie iudgement of God, is a sermon of re-
 pentance. Thinke oft on the fearefull curse 3
 of the law due vnto thee, if thou shouldest
 sin neuer but once in al thy life, and that ne-
 uer so litle. Remember, that whensoever 4
 thou committest a sin; God is present, and
 his holie Angels, & that he is an eie witnes,
 that he taketh a note of thy sin, & registreth
 it in a booke. Thinke dailie of thy ende: and 5
 know that God maie strike thee with sodain
 death euerie moment: and that, if then thou
 haue not repented before that time, there is
 no hope of saluation. Thinke on the sodain 6
 comming of our Sauour Christ to iudge-
 ment, let it moue thee continually to watch
 and praie. If these will not moue thee, think 7
on this, that no creature in heauen or in
earth, was able to pacifie the wrath of God
for thy sins: but his owne Sonne must come
downe from heauen, out of his Fathers bo-
some, and must beare the curse of the lawe,
 euen the full wrath of his Father, for thee.

V

When by these meanes thou art feared,
 and thy minde is disquieted in respect of
 Gods iudgement for thy sin: haue recourse
to the promises of mercie contained in the
old and new Testament. Is thy conscience
 S stung

a lege ad
 euangelium[#]

258 How to applie Gods word

stung with sin? And doth the law make thee
feele it? With all speede runne to the brasen
Serpent Christ Iesus, look on him with the
eye of faith, and presently thou shalt be hea-
led of thy sting or wound.

Ioh. 3. 14.

his fine
article to
scientific q^o modo curandus?

Looke vppon
Christ the
brase serpent

VI
When thou doest meditate on the pro-
mises of the Gospell: diligentlie confide
these benefites, which thou enioiest by
Christ. Through Adam, thou art condem-
ned to hell: by Christ, thou art deliuered
from it. Through Adam, thou hast transgre-
sed the whole law: in Christ thou hast fulfil-
led it. Through Adam, thou art before God
a vile, & a lothsome sinner, through Christ
thou doest appeare glorious in his eyes. By
4 Adam, euerie litle crosse is the punishment
of thy sin, and a token of Gods wrath: by
Christ, the greatest crosses are easie, profit-
5 table, and tokens of Gods mercie. By Adam
thou diddest loose all thinges: in Christ al-
6 thinges are restored to thee again. By Adam
thou art dead, by Christ, thou art quickned
and made aliue againe. By Adam, thou art
7 slaue of the Diuel, and the childe of wrath:
but by Christ, thou art the child of God. I
8 Adam, thou art worse than a Toade, & more
detestable before God: but by Christ, thou

art about the Angels . For thou art ioined
 vnto him , and made bone of his bone , mi-
 sticallie. Through *Adam*, sinne and Sathan
 haue ruled in thee, and led thee captiue: by ⁹
Christ, the spirite of God dwelleth in thee
 plenteouſlie, By *Adam*, came death to thee,
 & it is an entrance to hel: by *Christ*, though ¹⁰
death remain, yet it is onelie a passage vnto
life . Lastlie , in *Adam*, thou art poore, and ¹¹
 blinde , and miserable : In *Christ* , thou art
 rich and glorious, thou art the King of hea-
 uen and earth , fellow heire with him , and
 shalt as sure be partaker of it , as he is euen
 now. *Adam*, when he must needs tast of the
 fruit, which God had forbiddē him, he hath
 made vs all to rue it, euen till this daie : but
 here thou seest the fruits that grow, not in ^{Apoec. 22. 2 #}
 the earthlie Paradise, but on the tree of life,
 which is within the heauenlie Hierusalem.
 Fear no danger, be bold in *Christ* to eate of
 the fruit, as God hath commanded thee: it
 wil quicken thee, & reuiue thee being dead:
 thou cāst not do Sathā a worse displeasure,
 thā to feed on the godly fruit of this tree, &
 to smell on the sweete leaues, which it bea-
 reth cōtinuallie, that giue such a refreshing
 sauour.

VII

Most men now a daies, are secure & cold

ye word is not
fruitefull
if it be not
applied to
ye soule.

in the professiō of the Gospel, though they haue the plentiful preaching of it. And the reason is, because they feel not in theselues the vertue and mightie operation of Gods word, to renue them: & they cannot feel it, because they do not applie the word aright vnto their own soules. Plaisters, except they be applied in order & time, & be laied vpon the wound, though they be neuer so good, yet they cānot heal: & so it is with the word of God, & the parts of it, which except they be vsed in order & time conuenient, wil not humble and reuiue vs, as their vertue is.

VIII

no p'son
to much of
ye memory of
god.

The common Christian euerie where is faulty in this thing. Whereas hee loueth himselfe, & wisheth al good that maie be to himselfe, hee doth vsuallie applie vnto his owne soule the Gospel alone, neuer regarding the law, or searching out his sins by it. Tell him what ye will, his song is this: God is merciful, God is merciful. By this meanes it cōmeth to passe, that he leadeth a secure life, & maketh no conscience of couetousnes, of vsurie, of deceit in his trade, of lying, of swearing, of fornication, wantonnes, intemperācie in bibbing & quaffing, &c. But he plaieth the vnskilful Chirurgiō, he vseth

hea.

healing plaisters, before his poisoned and cankered nature haue felt the power & paine of a Corasue. And it will neuer be wel with him, vntill he take a new course.

IX

On the contrarie part, many good Christians leaue to apply the comfort of the gospel to themselves, and onlie haue regard to their owne sinnes, and Gods infinite vengeance. And euen when Sathan accuseth them, they will not sticke to giue eare to Sathan, and also accuse themselves: and so they are brought into feareful terrors, and often draw neere to desperation.

he & length
ye comfort of
ye gospel
must needs
despaire.

X

There is a third sort called sectaries, who addict themselves to the opinion of some man. These commonlie neuer applie the law or the Gospel to themselves, but their whole meditation, is chieflie in the opiniōs of him whom they follow. As they that follow Luther, few of them follow his Christiā life, they regard not that: but about consubstantiation and vbiquity, about Images and such like trumperie, they infinitelie trouble themselves, and all Europe too.

Luther
not followed
in his life
but in his
error.

And in *England* there is a scismaticall and vndiscreet companie, that would seeme to

crie out for discipline, their whole talke is of it, and yet they neither knowe it, nor will be reformed by it, and yet they are enemies to it: as for the lawe of God, and the promises of the Gospell, they little regarde: they
+ maintaine vile sins in refusing to heare the reading or the preaching of the worde: and this is great contempt of Gods benefites & vnthankfulnesse to him. They are full of pride, thinking themselues to be full, when they are emptie: to haue all knowledge, when they are ignorant, and had need to be catechized: the poison of Aspes is vnder their lippes; they refuse not to speake euill of the blessed seruants of God. Well, doe they aboue al things seeke the kingdome of God? then let them be sincere seekers of it: which they shall doe, if in seeking Christs kingdome they seek the righteousnes thereof: vnto which they can neuer come but by the applying of the threatninges of the law, and the comforts of the Gospell to their owne consciences. But whereas they seeke the one and not the other, they giue all men to vnderstand with what spirit they speake.

Conso-

Consolations

for the troubled consciences of
repentant Sinners.

Sinner.



Good syr, I knowe ^a the Lord hath ^a Esay. 50.
given you the tongue of the learned, C. 4.
to be able to minister a word in time
to him that is wearie: therefore I
praise you helpe me in my miserie.

Minister. Ah my good brother what is
the matter with you? and what aile you?

Sinner. I liued a long time, the Lorde he
knoweth it, after the manner of the worlde,
in all the lustes of my filthie flesh, and then
I was neuer troubled; but it hath pleased
God of his mercie to touch my heart, and
to send his own sonne that good shepheard
Iesus Christ, to fetch me home to his owne
fold, euen vppon his owne necke: and since
that time it is a wōder to see how my poore
heart hath beene troubled: my corruption
so boiles in me, & Sathan will neuer let me
alone.

Sathan doth
most afflict,
when he
turne to god

Minister. Your case is a blessed case: for
not to be troubled of Sathan, is to bee pos-
sessed

^b Colloff.

I.C.13.

^c Luke 11.

c.24.

^d Mat.16.

c.18.

possessed of him: that is: to be held captiue vnder ^b the power of darknes, and to be a slaue & vassall of Sathan: for ^c as long as the strong man keepes the hold, all things are in peace: Contrariwise he that hath receiued anie sparkle of true faith, shall see ^d the gates of hell, that is, the Diuell and all his Angels in their full strength, to stand vp against him, and to fight with an endlesse hatred for his finall confusion.

Christian. But this my trouble of minde, hath made mee oftentimes feare lest God would reiect me, and vtterlie depriue me of the kingdome of heauen.

Minister. But there is no cause why it should so doe. For how should heauen bee your resting place, if on earth you were not troubled? how could God wipe awaie your

Bradford.

teares from your eies in heauen, if on earth you shead them not? You woulde bee free from miferies, you looke for heauen vpon earth. But if you wil go to heauen, the right

the right way to heeue is to saile by hell.

waie is to saile by hell. If you will sit at Christs table in his kingdome; you must be with him in his temptations. You are as Gods corne, you must therefore goe vnder the flaile, the fanne, the milstone, and the ouen, before you can bee Gods bread. You

the elect shal be sifted.

are

are one of Christes lambes, looke therefore to be fleeced, and to haue the bloudie knife at your throte all the daie long. If you were a marke sheepe bought to bee solde : you should be stalled and kept in a fatte pasture: but you are for gods own occupying, therefore you must pasture on the bare cōmon, abiding stormes, tempestes, Sathans snatches, the worldes woundes, contempt of conscience and frettes of the flesh. But in this your miserie I will bee a *Simon* vnto you to helpe you to carrie your crosse, so bee it you will reueale your minde vnto mee.

Christian. I will do it willingly, my temptations are either against my faith in Christ or against repentance for my sinnes.

*temptations
against faith
& repentance*

Minister. What is your temptation as touching faith?

Christian. Ah, woe is mee, I am much afraide least I haue no faith in Christ my Sauour.

*temptation
Defect of faith*

Minister. What causeth this feare.

Christian. Diuerse things.

Minister. What is one?

Christian. I am troubled with manye doubtings of my saluation : and so it comes into my minde to thinke, that by my incredulitie I should quite cut off my selfe from
the

Minister. But you must knowe this one thing, that hee that neuer doubted of his saluation neuer beleeued, & that he which beleeueth in trueth feeleth manie doubtings & wauerings, euen as the found man feeles manie grudgings of diseases which if he had not health he could not feele.

Christian. But you neuer knewe anie that hauing true faith doubted of their saluatiō.

Minister. What will you then saie of the
^cMar. 9.24. man that saide *Lord I beleene, Lord helpe my vnbeleefe*. And of Dauid who made his moane after this manner: *Is his mercie cleane gone for euer? Doth his promise faile for euermore, Hath G O D forgotten to bee mercifull?*

David doubted
of y^e merrie of
god Psal. 77.
vc. 8. 9. 10.

*Hath he shutt up his tender mercie in displeasure? Yea hee goeth on further, as a man in dis-
 aire. ^f And I saide, this is my death. Hereby
 it is manifest that a man indued with true
 faith maie haue not onelie assaults of doub-
 ting, but of desperation. This further ap-
 peareth in that he saith in another place.*

^g *Why art thou cast downe my soule? Why art thou
 disquieted within mee? Waite on God for I will yet
 giue thanks, hee is my present helpe and my God.*
 And in verie truth you maie perswade your
 self that they are but ** vreasonable men, that*

saie

^h I
 True fa-
 may doubt of
 saluation

^h Psal. 91.
 II.

say they haue long beleueed in Christ with-
out anie doubting of their saluation.

* 2. Thef. 3.
3.2.

Christian. But David had more in him then I haue, for me thinkes there is nothing in this wicked heart of mine, but rebellion against God, nothing but doubting of his mercie.

Minister. Let me know but one thing of you: these doubtinges which you feelee, do you like them? or doe you take anie pleasure in them? and doo you cherish them? *Dubitatio*
Que mala?

Christian. Naie, naie, they appeare verie vilde in mine eyes, and I doe abhorre them from my hearte: and I woulde faine be- *que bona?*
2 Estates in man to be considered
leuee?

Minister In man wee must consider his estate by nature, and his estate by grace. In *Ro. 7. ca. 5.*
the first he and his flesh are all one, for they *what man is*
are as man and wife: therefore one is necessa- *by Nature?*
rie to the doings of the other. When the flesh striueth the man also striueth that is in subiection to the flesh, yea when the fleshe perisheth, the man likewise perisheth being in this estate, with the fleshe: a louing couple they are, they liue and die together. *what by grace*
But in the estate of grace, though a man *Man in the*
haue the flesh in him, yet hee and his flesh *state of*
are diuorced a sunder. This diuorcement is *grace is*
made *diuorced from*
the flesh.

when y^e deuorment is made
betwixt flesh
& grace.

268
Consolations for

Rom. 7. 17

Rom. 8. 1.

made, when a man beginnes to dislike and
to hate his flesh, and the euill fruites of it:
this separation beeing made, they are no
more one, but twaine, and the one hath no-
thing to doo with the other. In this case
though the flesh beget sin and perish there-
fore, yet the Christian man shall not incur
damnation for it, To come more neere the
matter; you saie the fleshe begettes in you
wauerings, doubtinges, and distrustinges:
what then? it troubleth you: but feare not,
remember your estate; you are diuorced
from the flesh, and you are newe married
vnto Christ: if these sinnes be laide at your
doore, accompt them not as your children,
but renounce them as Bastards, saie with
Paul, I doubt indeede, but I hate my doub-
tings, and I am no cause of these, but the
the flesh in mee which shall perish when I
shall be saued by Christ.

Christian. This which you haue saide
doeth in part content mee: one thing more
I praie you shewe mee concerning this
point: namelie how I maie be able to ouer-
come these doubtings.

Minister For the suppressing of doubtings,
you are to vse three meditations.

The first, that it is Gods commandement

that

comfort
A greater
to be married
to christ.

how to over-
come these
doubtinges

1. Ioh. 3. 23.

that you should beleue in Christ: So saint
Iohn saith, This is his commandement that wee
beleue in the name of his sonne Iesus Christ. Thou Ioh. 3. 16.

Thou shalt not steale, is Gods commandement,
& you are loth to breake it, least you should
displease God and pull his curse vpon your
head. This also is Gods commandement,
Thou shalt beleue in Christ, and therefore
you must take heede of the breach of it:
least by doubting and wauering you bring

the curse vpon you. Secondlie, you must
consider that the promises of saluation in
Christ are generall, or at the least indefinite
excluding no particular man: as in one for

all maie appeare. God so loued the worlde that
he gaue his onely begotten sonne, that whosoever
beleueth in him should not perish but haue euerla-
sting life. Nowe then so often as you shall

doubt of Gods mercie whereas hee exclu-
deth you not: And as when a Prince giues
a pardon to all theeues, euerie one can ap-
prie the same vnto himselfe, though his

name bee not set downe in the pardon: So
the king of kings hath giuen a generall par-
don for free remission of sinnes to them that
will receiue it. Beleue therefore that God

is true in his promise, doubt not of your
owne saluation, challenge the pardon to
your

Note saint Austē in his Mammotus
against Doubtes & Desperation

if we doubt of
gods mercie we
exclude our
selues

#

your selfe. In deede your name is not set downe, or written in the promise of grace,
 # yet let not anie illusion of Sathan, or the consideration of your owne vnworthinesse exclude you from this generall & free mercie of God: which hee also hath offered to you particularlie, first in Baptisme, then after in the Lords supper: and therefore you are not to wauer in the applying of it to your selfe.
 3 Thirdlie you are to consider that by doubting and despairing you offend god as much almost as by anie other sinne. *Ro. do not aboue hope beleene vnder hope as you should doo.*

2

Rom. 4. 18.

3

Ro. 10. 12.

*what we should
do when o' hart
is toyled with
vnbeliefe?*

Secondlie you robb God of his glorie, in that you make his infinite mercie to be lesse then your sinnes. Thirdlie you make him a lier who hath made such a promise vnto you. And to these three meditations adde this practise. When your hart is toiled with vnbeliefe and doubtings, then in all hast drawe your selfe into some secrete place, humble your selfe before God, powre out your hart before him: desire him of his endles mercie to worke faith, and to suppress your vnbeliefe, and you shall see
That the Lord ouer all is rich vnto all that call vpon his name.

Christian

Christian. The Lord reward you for your kindnes: I will hereafter doo my endeouour to practise this your counsell. Nowe I will make bold to shew another that makes me to feare least I haue no faith. And it is, because I doe not feele the assurance of the forgiuenesse of my sinnes. *an other sermo to those y^e we feele not y^e remission of o^r synne*

Minister. Faith standeth not in the feeling of Gods mercie, but in the apprehending of it, which apprehending maie bee when there is no feeling, for faith is of inuisible things, and when a man once cometh to enioy the thing beleeued, then hee ceaseth to beleue. And this appeareth in Iobs example, when he saith, Lo though hee sleie me, yet will I trust in him, & I will reprove my waies in his sight: he shalbe my saluation also: for the hypocrite shal not come before him, hee declareth his faith: yet when he saith presentlie afterwarde, Wherefore hidest thou thy face, and takest me for thine enimie? hee declareth the want of that feeling which you speake off. *Heb. 11. 1. 2. Rom. 8. 23. 5. Faith standeth not in y^e feeling of gods mercy, but in y^e apprehending thereof*

Christian. Yet euerie true beleeuers fees the assurance of faith: otherwise Paul would not haue said, *Prooue your selues whether you are in the faith or not.*

Minister. Indeed sometimes he doth, but at some other times he doth not: as namely *whether euerie true beleuer fees y^e assurance of Faith.*

at that same time when God first calleth him : and in the time of temptation.

Christian. What a case am I in then? I neuer felt this assurance : onelie this I feele that I am a most rebellious wretch abounding euen with a whole sea of iniquities: me thinkes I am more vglie in the sight of God, then anie toade can be in my sight. O then what shall I doo? Let mee heare some worde of comfort from thy mouth thou man of God.

Minister. Tell me one thing plainly, you say you feele no assurance of Gods mercie?

Christian. No in deede.

Minister. But do you desire with all your hart to feele it?

Christian. I doo indeed.

Minister. Then doubt not, you shal feele it.

Christian. O blessed be the Lord, if this be true.

Minister. Why, it is most true. *For the* man that would haue anie grace of God tending to saluation, if hee do truelie desire it, hee shall haue it: for so Christ hath promised, I will giue to him that is a thirst of the well of the water of life freely. Whereby I gather that if any wante the water of life, hauing

§ With and
haue.

Reu. 2. 6.

an appetite after it, he shall haue inough of it: And therefore feare you not, onely vse the meanes which God hath appointed to attaine faith by, as earnest prayer, reuerent hearing of Gods worde, and receiuing of the Sacraments: and then you shall see this # thing verifeyed in your selfe.

Christian. All this which you saie I finde in my selfe by the mercie of God: my harte longeth after that grace of God which I want. I know I doe hunger after the kingdome of heauen & the righteousness thereof: and further though I want the feeling of Gods mercie: yet I can pray for it, from the verie roote of my heart.

Minister Bee carefull to giue honour to god for that you haue receiued already. For these thing are the motions of the spirite of Phil. 1. 6. God dwelling in you. *And I am perswaded of this same thing, that God which hath begun this good worke in you will perfect the same vnto the day of Iesus Christ.*

Christian. The third thing that troubles me, is this. I haue long prayed for manie graces of God, and yet I haue not receiued them, whereby it comes oft to my minde, that God loues me not: that I am none of his child: & therefore that I haue no faith.

3 cause of want of faith
because we haue not receiued those things we prayed for.

T

Mini-

Minister. You are in no other case then Dauid himselfe, who made the same complaint: I am wearie of crying, my throate is drie,
 Psal. 69.4. mine eies faile, whiles I waite for my God.

Christian. But Dauid neuer praied so manie yeares without receiuing an answere as I haue done.

*we must waite
the lorde's
lay sure*

Minister. Good Zacharie waited longer on the Lord, before he granted his request, then euer you did, Its like hee praied for a child in his yonger yeres, yet his praier was
 Luk. 1.7.13 not heard before he was old. And further you must note, that the Lord may heare the praier of his seruants, and yet they bee altogether ignorant of it: For the manner that God vseth in graunting their requests is not alwaies knowen: as maie appeare in the example of our Sauour Christ. Who in the daies of his flesh, did offer vp praier and supplications with strong crying and teares, vnto him that was able to saue him from death, and was also heard in that which he feared. And yet wee knowe hee was not freed from that cursed death, but must needes suffer it. How then was he heard? On this manner; hee was strengthened to beare the death: he had an Angell to comfort him, hee was afterward freed from the sorrowes of death. And so
 it

*Note how
Christ was
hard j*

it is with the rest of Christes bodie, as it was
 with the head. Some being in want pray for
 temporall blessings: God keepes them in
this want, and yet hee heares their praier,
 ingiuing them patience and strength to a-
 bide that want. Some being in wealth and
 aboundance praie for the continuing of it,
 if it be the will of God. The Lorde flinges
them into a perpetuall miserie, and yet hee
 # heares their praier, by giuing the blessed-
 nesse in the life to come. You praie for the
 encrease of faith and repentance, and such
 like graces: you feelee no increase after long
 praier: yet the mercifull God hath no doubt
 # heard your praier, in that by delaying to
 performe your request, he hath stirred vp in
 you the spirite of praier, hee hath humbled
 you and made you feelee your owne wants,
 the better to depend on his mercie, for the
 beginning and encreasing of euerie spiritu-
 all grace.

Christian. The fourth thing that trou-
 bles me, is that I cannot feelee faith purifie
my heart, and to worke by loue in bringing
 foorth liuelie fruits.

Minister If this bee so continuallie, that
 faith bring forth fruit, it is verie dangerous
 and argueth a plaine want of faith, yet for

how the
 encrease of
 faith & repen-
 tance is of god
 granted.

4 thing
 No fruites
 of faith ar
 felt.

Faith both not alwaies
bring forth
fruite

Consolations for

Cant. 2. 11

Esay 42. 2.

a certaine time it maie be so, Faith hath not onelie a spring time and a sommer season, but also a winter when it beareth no fruit. And there is manie a true Christian like the *bru-
sed reede*, that is ouerturned with euerie blast of wind: and like the flaxe that hath fire in it, which by reason of weakenes, giue neither heate nor light, but onelie a smoke.

Christian Thus much shall suffice for my first temptation, wherein I take my selfe satisfied, nowe if you please, I will bee glad to rehearse the second.

2 *temptation*

Defect of true
Repentance?

Minister. I am content, let vs heare it.
Christian. I am afraide least I haue not truelie repented, and therefore that all my profession is onelie in hypocrisie.

Minister. What moueth you to thinke so.

1, *cause*

Christian. Two causes especiallie, the first is, they which repent, leaue off to sinne: But I am a miserable sinner, I am laden with great burdens of sinne, I doo continuallie displease God by my euill thoughts, words and deeds.

* Ro. 5. 20.

Minister. You need not feare, * For where sinne aboundeth (that is the knowledge and feeling of sinne) there grace aboundeth much more.

Christian

Christian. I finde not this in my selfe.

Minister. But yet you finde thus much in your selfe : those corruptions which you feele, and those sinnes that you commit, you hate the, you are displeased with your selfe for them, and you endeavour your selfe to leaue them.

Christian. Ye that I doo with all my heart.

Minister. Then howe miserable so euer you feele your selfe by reason of the masse of your sinne: yet you are not subiecte to condemnation, *but shall most certainly escape* Rom. 8. 5.
cum 8. i. *the same.* Take this for a most certaine truth, that the man that hates & dislikes his sins, both before and after hee hath done them shall neuer be damned for them. cc
cc
cc
cc

Christian. I am euen hart sicke of my manifolde sinnes and infirmities, & these good words which you speak *are as flagons of wine,* Cant. 2. 5. *to refresh my wearie, laden, and weltring soule.* I haue begunne to flee sinne, and to detest it long agoe. I haue beene oft displeased with mine infirmities and corruptions: when I offende God, my heart is greeued, I desire to leaue sinne, I flee the occasions of sinne: I woulde faine fashion my life to Gods word: and I praie vnto God that he

woulde giue mee grace so to doo: and yet
 (which is the griefe) by the strength of the
flesh, by the sleights and power of Sathan
I am often ouertaken and fall maruellouslie,
both by speech and by deed.

Rom. 8. 5.

Minister. Haue courage my good bro-
 ther, for whereas you haue an affection to
 doo the thinges that are acceptable vnto
 God, it argueth plainely that you are a mē-
 ber of Christ: according to that of Paul.

*They which are of the spirite, fauour the things of
 the spirite.* Well then if Sathan euer obiect

anie of your sinnes to you, make aunswere

thus, that you haue forsaken the first hus-

bande the fleshe, and haue espoused your

selfe to Christ Iesus, who as your head and

husbande hath taken vpon him to answere

your debts, and therefore if he vrge you for

them, referre him ouer vnto Christ. For

there is no sute in lawe against the wife the

husbande liuing: yea I adde further, if you

bee ouercaried with Sathans temptations,

and so fall into anie sinne, you shall not

answere for it but Sathan, it shall surely be

rekoned on his score at the daie of iudgmēt

for he was the author of it: if you fal by the

frailtie of your flesh, it shal perish therefore:

but you shal stil haue Christ you aduocate.

Christian.

*we are diuorced
 from y^e flesh
 & espoused to
 Christ our
 husbande*

*y^e husband is to
 answer for y^e
 wife* #

Christian. Indeede as you saie I haue in me an affection to please God, but when I come to performe my obedience, there I faile.

Minister. Therefore marke this further. As long as the children of God are in this life, * God regardeth more the affection to obeie, then the obedience it selfe: *And they shall bee vnto mee saith the Lorde of hostes, in that daie that I shall doe this, for a flocke, and I wil spare them, as a man spares his owne sonne that serueth him.* The Father when he shall set his childe to doe anie buisines, though he doe it neuer so vntowardlie, yet if he shew his good will to doe the best hee can, his father will bee pleased: and so it is with the Lorde towarde his children you looke to haue some perfection in your selfe; but in this life you shall receiue no * more but the first fruits of the spirite, which are but as a handfull of corne, in respect of the whole corne felde; and as for the accomplishment of your redemption, you must wait for it til after this life: you would bee kissed with the kisses of Christs mouth, but here in this world you must bee content, if you maie with Marie Magdalen kisse his feete. For the perfection of a Christian mans life, standes in the feeling and

* Gen. 22.

12. Nota #

Malac. 3.

17.

* Rom. 8.

23.

Ambrose. [#] confessing of his imperfections. And as

^a Affectu. Ambrose saith, obedience due to God,
magis quā stands more ^a in the affection then in the worke.
effectu.

Christian. But why will God haue those
whom he hath sanctified labour still vnder
their infirmities?

3 causes
why god will
haue his elect
to suffer
afflictions

Minister. The causes are diuers. First,
hereby hee teacheth his seruants, to see in
what great neede they stand of the righte-
ousnes of Christ, that they maie more care-
fullie seeke after it. Secondlie, he subdueth
the pride of mens hearts, & humbleth them
by counteruailing the graces which they
haue receiued, with the like measure of in-
firmities. Thirdlie, by this meanes the god-
lie are exercised in a continuall fight against
sinne, and are dailie occupied in purifying
themselues.

Christian. But to goe on forward in this
matter: there is another cause that makes
me feare, lest I haue no true repentance.

Minister. What is that?

2 cause to
moue vs to
sinke, we
haue no true
repentance

Christian I often times finde my selfe like
a verie timberlog, void of all grace & good-
nes, frowarde, and rebellious to anie good
worke: so that I feare lest Christ haue quite
forsaken me.

Minister. As it is in the strait seas, the
water

water ebbes and flowes, so is it in the god-
lie: in them as long as they liue in this
world according to their own feeling, there
is an accessse and recesso of the spirit. Other-
 whiles they bee troubled with deadnes and
 dulnes of heart, as Dauid was, who praied
to the Lorde, to quicken him according to his lo- Psal. 139.
ving kindnes, that he maie keepe the testimonies of 88.
his mouth, and in another place he saith, that
 # Gods promises quickened him. Which coulde Psal. 119.5.
 not be, vnlesse he had beene troubled with
 great dulnes of heart. Againe, sometimes
the spirite of God quite withdraweth it self
to their feeling: as it was in Dauid. Psal. 77.2.3
In the date of my trouble (saith hee) I sought the Lorde, and 7.8.
my soule refused comfort. I did thinke vpon God &
was troubled, I praied and my spirite was full of an-
guish. Againe, will the Lord absent himselfe for e-
uer? and will he shew no more fauour? hath God for-
gotten to be mercifull? &c. The Church in the Cant. 3.1.
 Canticles complaineth of this. In my bedde I Cant. 5.4.5
sought him by night whom my soule loued: I sought 6.
him, but I found him not. And againe, my welbe-
loued put in his hand by the hole of the dore, and my
heart was affectioned towards him: I rose vp to o-
pen to my welbeloued, and my hands did drop down
myrrhe, my fingers powre myrrhe vpon the han-
dles of the bar, I opened to my welbeloued: but my
wel-

welbeloued was gone and past, mine heart was gone when hee did speake. I sought him, but I coulde not finde him, I called, but he answered me not. Contrariwise, God at some other times sheds a broad his loue most aboundantlie in the hearts of the faithfull; and Christ lieth betweene the breasts of his Church, as a posie of myrrhe giuing a strong smell.

Rom. 5.

Cant. 1. 13.

Christian. But how can he be a Christian that feels no grace nor goodnes in himselfe.

The true Christian hath many quemes come over his stomach.

Minister. The child which as yet can vse no reason, is for all that a reasonable creature: and the man in a soune feeles no power of life, and yet he is not dead. The Christian man hath manie quemes come ouer his heart, and he falles into manie a soune, that none almost would loke for anie more of the life of Christ in him, yet for al that he may be a true Christian. This was the estate of Peter when he denied our sauiour Christ with cursing and banning, his faith onelie fainted for a time, it failed not.

Luke 22. 31

Christian. I haue nowe opened vnto you the chiefe things that trouble me: and your comfortable answers haue much refreshed my troubled minde. The God of all mercie, and consolation requite you accordinglie.

Minister.

Minister. I haue spoken that which God out of his holie word hath opened vnto me if you finde anie helpe thereby, giue God the praise therfore, and carrie this with you for euer, that by manie afflictions both in the bodie and the mind you must enter into the kingdome of heauen. Rawe flesh is noisome to the stomacke, and is no good nourishment before it be sodden: and vnmortified men and women be no creatures fit for God: and therefore they are to be soaked and boiled in afflictions, that the fulsumnes & rancknes of their corruption maie be delaied, and they maie haue in them some rellish acceptable vnto God. And to conclude, for the auoiding of all these temptations, vse this sweet praier following which that godlie saint, Maister Bradford made.

A&S.24.23

Hooper.

Oh Lorde God and deere Father, what shall I saie that feele all thinges to bee (in manner) with me as in the wicked? Blind is my minde, crooked is my will, and peruerse concupiscence is in me, as a spring of stinking puddle. O howe faint is faith in mee? how little is my loue to thee or thy people? how great is my selfe-loue? how hard is my heart? by reason whereof I am mooued to doubt of thy goodnes towards me, whether thou

Prayer.
Bradford,

good workes ar
not y^e cause,
but y^e fruites

384

Consolations for

y^e mercie of #
Christ is y^e cause
w^h rem^y for eu

thou art my mercifull father, and whether I
be thy childe or no, indeed worthilie might
I doubt, if that the hauing of these were the
cause, and not the fruit rather of thy chil-
dren. The cause why thou art my father, is
thy mercifull goodnes grace and truth in
Christ Iesus, which cannot but remaine for
euer. In respect whereof thou hast borne
mee this good will to bring mee into thy
Church by Baptisme and to accept me into
the number of thy children, that I might be
holie, faithfull, obedient and innocent: and
to call me diuers times by the ministerie of
thy word into thy kingdome: besides the in-
numerable other benefites alwaies hitherto
powred vpon me. All which thou hast done
of this thy good will which thou of thine
owne mercie barest to me in Christ before
the world was made. The which thing as
thou requirest straitlie that I shoulde be-
leeue without doubting, so wouldest thou
that I in all my deedes shoulde come vnto
thee as to a father, and make my moue
without mistrust of being heard in thy good
time, as most shall make to my comfort. Lo
therefore to thee deere father I come
through thy sonne our Lorde, our media-
tour, and Aduocate Iesus Christ, who sit-
teth

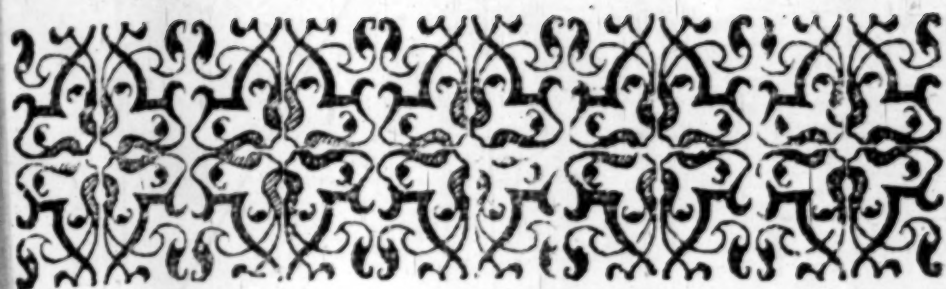
teth on thy right hand making intercession
 for mee; I praie thee of thy great goodnes
 and mercie in Christ to be mercifull to mee
 a sinner, that I maie indeede feele thy sweet
 mercie as thy childe: the time (oh deere fa-
 ther) I appoint not, but I praie thee that I
 maie with hope still expect and looke for
 thy helpe. I hope that as for a little while
 thou hast left me, so thou wilt come and vi-
 site me, & that in thy great mercie, wherof I
 haue great need by reasoⁿ of my great mise-
 rie. Thou art wont for a little season in thine
 anger, to hide thy face from them whome
 thou louest: but surelie (O Redeemer)
 in eternall mercies thou wilt shewe thy
 compassions. For when thou leauest vs,
 Oh Lord, thou doest not leaue vs very long,
 neither doest thou leaue vs to our losse, but
 to our lucre and aduantage: euen that thy
 holie spirite with bigger portion of thy
 power and vertue maie lighten and cheere
 vs: that the want of feeling of our sorrowe
 maie be recompenced plentifully with the
 liuelie sent of hauing thee to our eternall
 ioie: and therefore thou swearest that in
 thine euerlasting mercie thou wilt haue co-
 passion on vs, Of which thing, to the ende
 wee might be most assured, thine oath is to
 be

god seemeth to
 leaue vs, not
 for our losse, but
 to o^r aduantage

yt we may be
assured of gods
mercy, his
olde is to be
marked.

be marked, for thou saiest: as I haue sworn,
that I will neuer bring anie more the waters
to drowne the worlde: so haue I sworne
that I will neuer more be angrie with thee,
nor reprove thee. The mountaines shall re-
 mooue, and the hilles shall fall downe, but
 thy louing kindnes shal not mooue, and the
 bond of thy peace shall not faile thee: thus
 saiest thou the Lorde our mercifull Redeem-
 er. Deere father therefore, I praie thee re-
 member euen for thine owne truth & mer-
 cies sake the promise and euerlasting coue-
 nant, which in thy good time I praie thee
 to write in my heart, that I maie know thee
 to bee the onelie true **G O D**, and Iesus
 Christ whome thou hast sent: that I maie
 loue thee with all my heart for euer: that I
 maie loue thy people for thy sake: that I
 maie bee holie in thy sight through Christ:
 that I maie alwaies not onelie strue against
 sinne, but also ouercome the same dailie
 more and more as thy children doe: aboue
 all things desiring the sanctification of thy
 name, the comming of thy kingdome, the
 doing of thy will on earth as it is in heauen,
 &c. through Iesus Christ our Redeemer,
 Mediatour, and Aduocate, Amen.

FINIS.



Faultes to be corrected,

PAg.12.lin.8.for or reade,are.Pa.15.l.28..*Autonius*, Anto-
nius. Pa.21.l.27.or,are. Pa.32.l.27.word,world. Pa.46.l.6.
sowing,sauiug. Pa.87.l.24.first,fift.P.9c.l.17.performed,perfu-
med.p.91.l.8.face,force.p.92.l.22.quietnes disquietnes. p.97.
l.22.first,fifth.p.121.l.4. wise,weake. p.122.l.25. soule,saile
p.124.l.10.entire,center. p.149.l.12. worketh,wotteth. p.160.
8.seduce,subdue. p.160.l.26.exhortation, experience. p.161.
l.13. burned, buried. p.165.l.3.babbling, bibbing. p.182.l.25.
conuersous, conuerted. p.183.l.3.dimisse, diminish.

